The Enemy of Idleneſſe.

Teaching a perfect platforme how to indite Epiſtles & Letters of all ſortes: aſwell by Anſwer as otherwiſe: no leſſe profitable then *pleaſant.*

The whole deuided into foure Bookes:

Newly publiſhed and augmented by W. F.

The Contents appeare in the Table at *the latter end thereof.*

This Booke by practiſe of the Pen,
And iudgement of the Wiſe:
Stands Enemy to Idleneſſe,
And Friend to Exerciſe.

LONDON.
Printed by *Edw: All-de*, for *Iohn Tap*,
dwelling at St. *Magnus* corner.
1621.

14694

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The first Booke.

Containing certaine neceſſary Inſtructions for the inditing of Epiſtles, *and Letters, with their Examples:* And firſt of the definition, inuention, and commendation of an Epiſtle or *Letter.*

FOraſmuch as wee are determined at this preſent to intreate of the inditing and compoſing of Epiſtles and Letters, wee doe therefore thinke it conuenient (*More Philoſopharum*) firſt of all to define what an Epiſtle or Letter is, to the end that the matter which we take in hand, may ſ better be vnderſtood, wherein alſo wee intend to be briefe.

An Epiſtle therefore or letter is nothing elſe, but a declaration, by Writing of the mindes of ſuch as bee abſent, one of them

to another, euen as though they were present: And as touching the certainty where, and when the same was first inuented, surely I thinke it not greatly to the purpose, neither haue I much searched to know it: yet doe I remember, that the ancient Poet *Lucane* doth giue vs some cause to coniecture, that the inuention of Epistles was first found out in the Cittie *Memphis*, saying thus, *Conficitur bibula Memphitis charta papyro.* And surely by the opinion of sundry others, the same should appeare to haue beene inuented long before the vse of Orthographie was knowne. For the Egyptians, before the deuise of Orthographie or writing was practised, did accustome to communicate their mindes one to another by certaine figures, Characters, and shapes of things, which serued them in stead of Epistles or Letters: whereby the antiquitie thereof appeareth to bee such, as the same may rightly bee coniectured to bee brought forth euen almost with the creation of man. So that it should seeme altogether needlesse, to giue any further commendation thereunto, were it not that a good thing cannot be too much praised: for (ouer and besides that wonderfull antiquity)

tiquity) the very continuall and dayly neceſſity thereof, together with the conuenient and profitable direction thereby, either of our owne buſineſſe or others, doth greatly aduance the due commendation of the ſame: wherein alſo we may not forget the ſingular delectation of minde that wee often poſſeſſe thereby, in the pleaſant diſcourſing with our friends, and as it were in the enioying of their company, and preſence, euen at ſuch time as when they be farre diſtant from vs, which no doubt ſtrongly tendereth the vſe of Epiſtles and Letters to be moſt needfull and commodious.

Of Epiſtles or Letters there bee three principall ſorts: for ſome are addreſſed to our Superiours, as to Emperours, Kings, Princes, &c. Some to our equals, as to Merchants, Burgeſſes, Cittizens, &c. Some to our inferiours, as to ſeruants, labourers, &c. If wee ſpeake or write of or to our ſuperiours, we muſt doe it with all honour, humility and reuerence, vſing to their perſonages ſuperlatiue and comparatiue termes, as, Moſt high, moſt mighty, right honourable, moſt redoubted, moſt loyall, moſt worthy, moſt renowned: and ſo of

the reſt, according to to the quality of their perſonages : and it is to bee noted, that of Superlatiue, Comparatiue, Poſitiue, or Diminutiue tearmes, wee muſt vſe but three at once at the moſt.

Note alſo that moſt commonly in Epiſtles or Letters, there bee three neceſſary points to be obſerued. The firſt is the ſalutation or recommendation, which is made in ſundry manners, according to the pleaſure of the Inditer, as may well bee perceiued by diuers ſtyles hereafter following.

The ſecond is the Superſcription, which muſt be done according to the eſtate of the Writer, and the quality of the perſon to whom we write : For to our ſuperiours, we muſt write at the right ſide in the nether end of the paper, ſaying : **By your moſt humble and obedient Son, or ſeruant, &c.** Or, **Yours to command, &c.** And to our equals, we muſt write towards the middeſt of the paper, ſaying : **By your faithfull friend for euer, &c.** Or, **Yours aſſured, &c.** To our inferiours wee may write on high at the left hand, ſaying : **By yours, &c.**

The third is the Snperſcription, which muſt be vpon the backſide, the Letter being cloſed, ſealed, and packed vp in ſeemly ſort,

ſort, whereupon muſt be written his name to whome the Letters ſhould be addreſſed, and his dwelling place, (if it bee not notoriouſly knowen) placing therewith the name of his Dignity, Lordſhip, Office, Nobility, Science, or Parentage: And if wee write moe of them than one, the chiefeſt permanent Dignities muſt bee written firſt, then the Conſanguinity, and afterward the mutable dignity, as for example: **To my Lord of ſuch a place, my couſen, Maſter of the Requeſts, &c.** If wee write to our Superiour, wee muſt vſe all honour and reuerence without embaſing his name or ſtyle: as, **To the King our Soueraigne Lord: To our Reuerend father in God the Biſhop of, &c. To the high and mighty Lord, my Lord of, &c. To my Lord of, &c.**

If we write to our equall, we muſt place in the ſuperſcription, his name, and the name of his Dignity or Office, furniſhed with a ſeemely poſitiue, or two at the moſt, correſpondent to the manners and Dignity of the perſon: as, **To the right worſhipfull ſuch a one, Marchant and Citizen of London. To his moſt aſſured (or truſty) friend ſuch a one, &c.**

If we write to our inferiour, we may vſe

in our Superſcription: To his louing Son ſuch a one, To his truſty ſeruant ſuch a one, &c.

It is to be noted, that it becommeth not an inferiour perſon, writing or addreſſing his wordes to his Superiour, to ſpeake or write by the Imperatiue or commanding moode, as if one ſhould ſay thus: Soueraigne King: Beholde a valiant man, make him Knight: Beholde ſuch a one, who is a good Clerke, giue him a benefice: But with all humility wee muſt ſay: Moſt thy Soueraigne, I aſſure your Maieſty that hee is an expert man, pleaſeth it you to haue him in remembrance; Such a one ſeemeth vnto me to bee very learned and skilfull, it were a charitable deed of your Maieſty, to prouide for him, and therefore I am bolde to commit him to your remembrance.

If we addreſſe our Letters to our equall, wee muſt write with a certaine familiar reuerence, vſing Poſitiue and Comparatiue termes and very few Superlatiue: as wiſe, ſage, honorable, worſhipfull, diſcreet, renowned, &c.

If wee write to our inferiour, wee may vſe a certaine kinde of modeſt and ciuill authority,

authority, in giuing them plainly to vnderſtand our intent and purpoſe.

A Merchant hauing many ſeruants, to his chiefeſt may ſpeake or write by this terme, **You**: but to them whom hee leſſe eſteemeth, and are more ſubiect to correction, hee may vſe this tearme, **Thou**, or otherwiſe at his diſcretion. Alſo a Father to his Sonne, may doe the like.

If Epiſtles or letters ſhould bee written amongſt fond, Lunaticke, or folkes without reaſon, to ſuch manner of people it were but ſimplicity to giue inſtructions.

Yet notwithſtanding, becauſe this place remaineth vnfurniſhed, and for that *Stultorum infinitus eſt numerus*, I will declare ſomthing of that which I haue ſeene and heard: For ſome write thus: **Patricke Spendall Prince of pouerty, to his Goſſip Dauy Dawcocke, Doctor of Drunkenſhip ſendeth greeting, &c.**

Before we take in hand the materiall inſtruments wherewith to write an Epiſtle or Letter, wee haue chiefly to conſider theſe pointes following: to wit, the eſtate, Dignity, or quality of him vnto whome wee write: whether hee bee a publicke perſon or a priuate, whether he bee

rich

rich or poore, a friend or an enemy: alſo whether hee be of our familiar acquaintance, or but a ſtranger vnto vs. There be ſome of ſo ouerthwart a Nature, that they neuer take pleaſure to reade any thing that is written vnto them, bee the matter neuer ſo pleaſant or elequent: vnto ſuch it behoueth to write pithily and briefly: but to them whome wee know doe take pleaſure in reading of Letters, wee ſhould and may without danger, write both amply and eloquently.

When we write to the Spiritualty, wee muſt reuerence them, and that by right: for ſuch perſons are called of GOD to high Dignities: and if wee requeſt any thing at their hands, wee muſt humble our ſelues, giuing them that honour and reuerence which is iuſtly due vnto them. Yet we muſt warily take heede that wee exalt them not too much, and more then reaſon would permit; for ſo might wee be noted of flattery and aduſation, and they themſelues alſo might therewithall iuſtly be offended: therefore let vs take heed that wee write not raſhly or vnaduiſedly.

But if wee write to our friend, wee may make our Epiſtle or Letter, long or ſhort

as wee ſhall thinke beſt, and as it ſhall bee moſt delectable: For a friend taketh all thinges agreeable and in good part, and excuſeth euery thing, that he may reaſonably excuſe; whereas the enemy contrariwiſe, quickly reprehendeth and argueth, yea, where there is no fault nor cauſe of offence. And therefore he that writeth to a perſon of ſmall acquaintance, or where he doubteth will be ſmall eſtimation made of his writing, muſt wittily and firſt of all declare that hee hath iuſt occaſion, for ſome honeſt cauſe, to beare him good will, and therefore at this preſent hath hee rather thought good to viſit him with his Letters: but not to vaunt himſelfe, nor to write arrogantly: as to ſay, **I would that you ſhould vnderſtand what I am, &c.** And then afterward to bee briefe and circumſpect.

And aboue all thinges wee muſt take heed, that wee write not of higher matters then our knowledge or capacity doth cõprehend: for thereby are fooles knowne and manifeſted, euen as they bee, that preſume to diſpute of thinges, that either they vnderſtand not, or elſe haue very little knowledge in them.

Alſo

Alſo wee muſt not write to them that be ſimple and ignorant by tearmes that be ſtrange and vnknowne, for ſo ſhould they haue iuſt occaſion to ſuſpect, that wee deride and mocke them.

And in fine, receiue this for a principle, that the beſt language that may bee is the common and familiar ſpeech, and not of rare and diffuſed Phraſes, or Inkehorne tearmes ſcummed from the Latine, not of too baſe termes and barbarous, or tearmes vnknowen, except in certaine places, for there is nothing more decent than to keep a meane in all thinges, and nothing more ſure then to ſwimme between two Riuers: *Nam in medio conſiſtit virtus:* And as *Horace* ſaith:

Eſt modus in rebus ſunt certi denique fines,
Quos vltra citraq́ nequit conſiſtere rectum.

A meane there is in matters all,
and certaine bounds are pight:
On this ſide or beyond the which,
nothing can ſtand that's right.

Furthermore it is to bee conſidered, whether the matter that wee write of bee honeſt, iuſt or ſuch like: or whether it bee ſlanderous, doubtfull, obſcure, &c. For if the matter of it ſelfe be honeſt and perfect,

then needeth it but ſmall perſwaſion: but if it be doubtfull, or obſcure, it behoueth to make the larger diſcourſes: if it be ſlanderous and vnhoneſt, then muſt bee added thereunto agreeable remedies, as *Terence* doth, excuſing deſolute perſons, for hee ſaith: It is either through negligence of their Parents, or for pouerty, or by flattery. And ſo likewiſe, hee that would defend a Theefe, may alledge that it was done through company, or euill counſell, or through pouerty, or that he was diſtract of his wits. Who will more circumſpectly and narrowly intreat of ſuch matters, let them read Mr. *Wilſons* Rhetorick, or Mr. *Reynolds*.

Moreouer there bee ſundry other ſortes of Epiſtles and Letters, for ſome are Theologicall or diuine, as bee the Epiſtles of *Plato*, of *Denis*, and of the Apoſtle St. *Paul*, *S. Peter*, *S. Iames*, and *S. Iohn*; other ſome of manners and vertues, as thoſe of *S. Auguſtine*, *S. Hierome*, *S. Ambroſe*, *Seneca*, *Cyprian*; and other ſome are of great importance, as of Peace, Warre, and Gouernment: other ſome of Newes: other of recommendation: other of admonition: other of loue, as be thoſe of *Ouid* and of *Propertius*: other of Domeſticall familiarity:

and

and other ſome are pleaſant and ioyfull. But in this litle volume wee will only intreat of the moſt vſuall, and of ſome diffuſedly, and the ouerplus ſhall remaine to ỹ imagination of gentle minds, who by the ſkill of their pen were able to repaire Rhethoricke, if there ſhould happen any deſtruction or detriment.

Euery Epiſtle is either of Doctrine, of Mirth, or of Grauity. The Epiſtle of doctrine is that, wherein is expreſſed all good and euill things to them that be abſent. That of mirth is, which by pleaſant ſong, and familiar language, is made either to comfort, to reioyce, or to get the good will and beneuolence of them whome we write vnto. And that of Grauity is, when the matter is morrall or ciuill, &c.

And all theſe three ſorts do tend to their proper ends. For whoſoeuer writeth of doctrine, ought to haue regard to this end, to profit and inſtruct them vnto whome he writeth. He that writes of mirth, muſt tend to recreation and paſtime, vſing ioyfull & merry language, pleaſant ſpeech and ieſts. He that intreateth of grauity, muſt haue reſpect to honor and profit.

Example

Example of an Epiſtle of Doctrine.

THE Epiſtle of Doctrine may be certaine, or doubtfull in his ſubſtance: certaine, when we render a cauſe, reaſon, authority, or opinion of that which we write: doubtfull, when we leaue the matter in ſuſpenſe or not fully condeſcended vnto, as if we ſhould write thus: You haue written vnto me to certifie you, whether ſorcerers do vſe to ride vpon a beſome, & practiſe ſuch other like trimtrams. For anſwer; Seeing that of many ſuch like matters, there be diuers opinions, I leaue the caſe euen as it is: For in this matter and other of greater importance, wiſer men then I, doo ſtand in doubt, I will therfore hold my peace, and make you none other anſwer.

Example of an Epiſtle of Mirth.

AN Epiſtle or letter of mirth, muſt bee indited with pleaſant language, as to ſay thus: For newes in theſe quarters, you ſhall vnderſtand; that one of our neighbours is lately returned from Turky and hath tolde mee for a certainety, that the great Turke doth altogether wallow in worldly pleaſures, wherein he ſetteth his whole felicity. And amongſt other

his

his pastimes, he delighteth in singing and Musitians, whome at the beginning of Winter he sendeth into a certaine Country so colde, that their voyces and tunes as soone as they are out of their mouthes, doe continually remaine altogether frozen, vntill such time that the Winter be past: And when the Spring time approacheth, then this great Turke accompanied with the Ladyes and Damsels of the Country, causeth sundry great feasts and banquets to be made, remaining there till the Sunne ware warme. And then begin the voyces and tunes of the yeare past, to vnfreeze and thawe, resounding very melodiously in the ayre throughout the whole Country, &c.

Example of an Epistle of Gravity.

AN Epistle of Gravity, as before is said, must bee of Morall or Ciuill matters tending to honour, as to say thus: Sir, seeing that the publicke weale is to be preferred before particular profite, how can we honestly refuse this combate? And if for the maintaining of the Faith of Jesus Christ against the Turke, wee ought to spare neither body nor goods: what may be said of the refusall, delay, or subtill treasons, but that wee be cowards, trayto[rs]

fors, wicked hereticks, and worthy of perpetuall reproach: For my part, I will rather quite abandon and put all in hazard, then otherwise. The like I also request and counsell you to doe, to the end that we may get euerlasting honour, &c.

The diuision of an Epistle or Letter.

IT is to be noted, that euery Epistle containeth three parts, euen as an argument doth, which consisteth of the *Maior*, the *Minor*, and *Conclusion*, which the Orators call the *Cause*, the *Intent*, and the *Consequence*. The *Cause* is in place of the *Maior* which moueth or constraineth vs to write to another, willing to signifie vnto them our minde. The *Intent* is in stead of the *Minor*, whereby wee giue them to vnderstand what our minde is by Epistle or Letter. The *Consequent* or *Conclusion* is of it selfe sufficiently knowne.

The first style or manner wherein the Cause is specified.

SIr, you haue written vnto me, and desired me that I would lend and send to you by your Lacky this bearer, one of my bookes for your recreation and pastime. And for that by your Epistle so eloquently composed and inuited, I perceiue your

great affection and desire: therefore am I constrained, and (by your Letters full of humanity) compelled, to make you answer, as one, who altogether is determined to shew you that pleasure, to lend and send you the Booke that you demand: for in so doing, I hope that (*In casu simili vel maiore*) you will answer me according to my expectation, which may ingender betwéene vs not onely a mutuall loue, but also a perpetuall benevolence, and continuall good will.

The three foresaid partes must bee in euery Letter or Epistle, either couertly or plainely. And a man may also adde thereunto diuers and sundry other necessary clauses, but euery thing in as briefe order as may bee, and according as the cause requireth and importeth: and it is not needfull alwayes to write the cause, but it is requisite to write the intent, and the consequence or conclusion: for the consequence dependeth of the two first, the which must be very much, either perswading or diswading. He that can artificially and cunningly handle an Epistle, may begin with the intent, afterwards tell the cause and end with the consequence, or begin with the

conse-

conſequence; after declare the intent, and then the cauſe ordering the whole matter as vnto himſelfe ſhall ſeeme beſt and moſt decent.

The ſecond ſtyle, wherein the Cauſe is firſt, afterward the Intent, and then the Concluſion.

THe thing which God and Nature would principally ſhould be deſired with moſt hearty affection, and the which I perceiue to be imprinted in my ſelfe more then any other thing, (my ſingular and perfect friend) is to know, to learne, and to practice all honeſty and humanity. And for that aboue all Orators writing of humanity, the ſentences of Tully are preferred, and for that he is eſteemed of all men the Prince of eloquence (yet notwithſtanding partly vnknowne in theſe quarters) and notoriouſly manifeſted at Paris the fountaine of Science: therefore haue I thought good to write vnto you, as to him whom I account my ſingular friend, requeſting you aboue all the pleaſures that you deſire to do me, and alſo that you hope (as I may imagine) that it may be the cauſe to direct and make me a man of vnderſtanding, that it would pleaſe you to

The Cauſe

The Intent

The Concluſion.

send me the booke of Tully. And in so sending, I will not forget the recompence of your humanitd, which shall not be defrauded by me through ingratitude, &c.

The third style in this order, the Intent, the Cause, and the conclusion.

I Would, deare friend, that you tooke as great pleasure to lend me the Paradoxes of Cicero, as I desire to haue them of you, and throughly to peruse them ouer by continuall reading, but I haue alwayes deferred to demaund them of you, because they were needfull for you in your ordinary Lectures. Notwithstanding for that I am now aduertised, that your lecture hath taken end, to your great honour and good renowme, I suppose that the booke is out of your seruice, together (also as I vnderstand) it is more corrected then any other. For this cause I request you to send it me: the which I hope you will easily performe: And so doing, I shall acknowledge the good will which you beare vnto me, in sending me the booke which perchance you loue best, and whereof it may be that you haue most need: and shall be bound to lend you whatsoeuer you shall demand of me accor-

ding

ding to my possibility: promising moreouer both my selfe and my goods at your commandement, &c.

The fourth style in this order, the Conclusion, the Cause, and the Intent.

YOu should doe me a great and singular pleasure, yea and also should binde me for euer, if it would please you to agree to my request, the which is nothing preiudiciall vnto you, and vnto me very necessary and profitable: It is to lend me your booke of Rhethorick, for many times when I talke or declare a matter, to the end to perswade, diswade, or otherwise, I perceiue my selfe so naked and vnfurnished of termes and phrases apt for the purpose: and such as I accustomably vse, I apply them so ill, that euery man is weary and ceaseth to giue eare vnto me, for the discord of my speech. But if any doe tarry to heare the end, they be either poore ignorant women, or else such as deride me, to my shame, confusion, and great dishonour. Therefore I am constrained, humbly to require you, that it would please you, to lend me your booke of Rhethoricke for to haue thereof the Coppy, to the end that

I may auoyde ſuch inconuenience, which happeth to me, through the fondnes and abuſe of Language.

Here is to be noted, that the Concluſion is made but in three ſortes onely, to wit, by Amplification and inlarging, by Commiſeration and pity: or by Epilogue and briefe rehearſall. By Amplification, as inducing laughter or ioy: by Commiſeration, as in mouing to pitty or pardon: by Epilogue or concluſion, as in collecting briefly together that which hath bene amply, and at large declared in the Epiſtle before, eſpecially when it containeth many and long partes. And the Epilogue is made, to the end, the readers or hearers bee not defrauded of the purpoſe and concluſion. But this is more requiſite in Epiſtles, then in letters, for letters ſhould be briefe & ſhort.

And yet becauſe this place ſhall not bee left darkly and obſcurely, I will giue more ample intelligence of Commiſeration, Amplification, Epilogue, and alſo of Demonſtration. Cómiſeration muſt be made of ſweete, pittifull and humble language, like to a Comedy, and muſt bee briefe, for it is enough if a man doe but ſomewhat mooue the audience to pitty: as to ſay thus with

with humble modeſty : Would to God, (right worſhipfull) that I had wept to you, and not to haue prouoked you to wæpe: for with great paine can I ſcarce vtter one word of mine intent, through the aboundance of teares which my heart cauſeth to diſtill from mine eyes, &c.

Amplification is made, when to mooue the audience to honeſt mirth, and ſometimes to indignation, or ſomtimes to pitty, there is ſpoken in augmenting the tearmes of the concluſion, ſome matter ſtill more and more to increaſe thoſe termes and phraſes, as to ſay thus : Right honourable, I aduertiſe you, that the cauſe appertaineth to God, and to men of great authority. And if you will not accept this charge, you refuſe a great goodnes and honour which God doth miniſter vnto you.

The Epilogue by nature ſhould be briefe and is made alwayes at the end of the diſcourſe, when briefly and in ſumme, the reaſons and arguments in diuers places diſperſed, are reduced together, to be the better fixed and imprinted in the memory of the Audience, as to ſay : Right honourable, and worſhipfull, what will you that I ſay vnto you? I haue firſt tolde you

such a thing, and such a thing, &c. and haue proued it by such reasons, &c.

The conclusion demonstratiue is made as if a man should say thus. For the excellent beauties of women which are of such Angelicall shape, hauing the looke of such ardent liuelyhood, and the speach so gracious doe passingly enamour the mindes of men.

Furthermore, it is to be noted: that diuers Epistles may begin with a perfect sentence, authority, or cómon prouerbe: prouided that it be altogether agreeable to the purpose that we intend to perswade, or diswade as for example.

Denies the Tyrant; writeth to the Burgesses of Naples.

WHosoeuer denyeth his Soueraign that which iustly to him is due, is altogether vnexcusable: for the Soueraigne Lord, may and ought for the affaires of him and his Countrey demaund ayde of his Subiects, for to conserue them in peace, séeing that for them hée dayly hazardeth himselfe in a thousand perils of death. Now so it is, that I haue demanded of you an hundreth thousand Ducats, and tenne thousand men for to make warre

An other confirmation which is in the forme of the minor.

warre vpon the King of Cipres: which demaund you would not, or else haue disdained to vnderstand, much lesse to accomplish 1. Waying then the oath that you made vnto me, I thought you would haue kept promise and fealty. 2. And considering also that you are not ignorant of the great necessity that I haue both of men and money, for the which I haue often summoned, and required you: Therefore, setting your disloialty and rebellion, I account you as enemies, and haue determined to extend vpon you mine indignation & cruelty, euen to the abandoning and ransacking of you and your City by fire & sword, and general pillage of all your goods, without any fauour or pardon, the which thing you might haue auoided by loue, loyaltie, and obedience.

Two other reasons cōfirming & augmenting that which goeth before.

Conclusion.

An answer to the same in like manner and forme.

THe Lawe of impossibility is so great (most high and redoubted soueraign,) that thereby euery man ought to be, and is lawfully excused, and free of all summoning and request: for there where is not wherewithall, neither dominion nor payment

The Minor

ment taketh place: according to the common Prouerbe, Where nothing is to be had, the King loseth his right. And as long as we had wherewithall, our good will and loyall courage hath alwayes obeyed you, plainely manifesting vnto you our fealty and obedience, euen to the very consuming of our goods, and slaughter of the strong men, and youth of our Citie: in such sort, that now we haue nothing remaining vnto vs, but only your good will: beseeching you most humbly to mittigate, and asswage your anger and fury, considering the great pitty and pouerty of vs.

A Prouerb.

The conclusion.

A three-fold consideration to be had in all letters.

Note that in all Letters, or in the most part of them three things ought to be obserued: To wit, that the demaund be iust, that it be possible, and to shew the possibility, assigning the reward of the benefit: and if these things bee not expresly set downe, then are they vnderstoode. For if a poore man write vnto a rich to lend him money, it is not needfull to declare his demand to be iust, nor to declare his possibility: but it sufficeth to praise the rich man of his vertue and liberality, whereby hee helpeth the poore which are succourlesse.

Also he that demaundeth to binde himselfe,

ſelfe, neede not to ſpeake of the reward of the pleaſure, nor likewiſe when the Father writeth to his ſonne, or the maſter to his ſeruant, nor when a man writeth to his friend.

And here are to be noted foure things, which let and hinder the demaund from being granted. Foure things to be noted.

The firſt is to demand a thing too great, and more then a man ought: wherefore ſaith *Cato*, *Quod iuſtum eſt petito*, Aske that is right and no more.

The ſecond is the time: as to demaund yce in Summer, or that one ſhould pay an obligation, or rent, before the time be expired.

The third is the place: as if my debter ſhould owe me tenne pound, to be paid in the Royal Exchange, and I ſhould demand it in Weſtminſter Hall.

The fourth is the cauſe: as to demaund that which hath beene promiſed, notwithſtanding any thing done or ſaid within the time certaine to the contrary, and that the ſame be not on the other part perſormed. As for example: O Lord Chriſt, I ought to haue and poſſeſſe heauen, I am a Chriſtian, I craue it of thee: truly (he will ſay)

I haue

I haue giuen thée heauen, if it be ſo that thou accompliſh the will of my Father which is in heauen.

Moreouer, if it happen that in Letters it be needfull to make parts and diuiſions, let it be don with breuity: and likewiſe if there be a Narration, as of newes from the court, or of wars, it muſt be diſpatcht very briefly and plainely, in vſing common tearmes without long cauſes or parentheſes.

Thus hauing now declared and ſet forth at large moſt part of the neceſſarie precepts, which belong to the well compoſing and inditing of Epiſtles and Letters, (I ſay neceſſary, for if a man ſhould make and compoſe an Epiſtle very wel either in Engliſh or in any other language, it were needfull to haue the perfect vnderſtanding of all the Rules both of Grammer and Rhetoricke:) preſently ſhall be deſcribed the ſtile and forme of certaine other Letters. And firſt when one man writeth for another, commending him, to the end he might obtaine ſome dignity or preferment: and ſuch a Letter muſt containe foure parts.

The firſt way to get beneuolence, is in decent, praiſing of him vnto whom we write, for his liberality, his bountifulneſſe

neſſe, his iuſtice, his vertue, &c.

The ſecond way to purchaſe beneuolence vnto him for whom wee write, is to ſay. that he is modeſt, gentle to euery one, and a man not voide of knowledge.

The third, to make the demaund honeſtly and modeſtly, which muſt bee deuoyde of the foure lets and impediments, whereof wee lately made mention: and in ſo doing, that it be iuſt, reaſonable and facill, and for the which he vnto whom wee doe write, may haue either honour or profit by graunting it.

The fourth to promiſe him ſeruice, and continuall obedience, ſaying, that whatſoeuer is demaunded for, and in the fauour of ſuch a man, is eſteemed as hough it were for our ſelfe as in this example.

A Letter written to the King in fauour of one pretending the order of Knighthood.

IT behoueth mee not (moſt Chriſtian King) to write familiarly to your ſacred Maieſtie, for ſo might I bee noted of preſumption and fooliſh hardineſſe, but conſidering that great benignitie and humanitie, whereby you giue fauour and ſuppor-

ſuppoꝛtation, not onely vnto them that haue well deſerued it, but euen alſo vnto ſtrangers: Foꝛ this cauſe therefoꝛe, I haue taken audacity to wꝛite vnto you, vnder hope to obtaine that which I earneſtly and moſt humbly require. It is in the behalfe of ſuch a one, a man both wiſe and valiant, whereof I atteſt vnto you (by the knowledge that I haue of long time had of him) that his name, armes, and high pꝛoweſſe, are appꝛoued of all people, in ſuch ſoꝛt that (none diſpꝛaiſed) hee ought to haue the pꝛaiſe and pꝛice aboue any other. It is wel knowne (woꝛthy Soueraigne) what enterpꝛiſes, exploites, and ſubtilties in the feates of warres, he vſed at the expedition againſt the Turkes and Infidels, ſpecially at the voyage of, &c. where he carried away the honour, by ꝛepoꝛt of men of good reputation and credit, that were there pꝛeſent, as namely of ſuch a one, and ſuch a one. He is now determined, and euen ready to depart homewards: But foꝛ the great affection that hee hath to ſerue your Maieſtie (as hee pꝛoteſteth vnto me) he would very gladly by your Highneſſe be made Knight, and hath requeſted me to wꝛite foꝛ him to that end. And becauſe I conſider his demaund

maund to be both iuſt and honeſt, and that it is great reaſon and very conuenient, that he ſhould be preferred in honour, as one that hath rightly deſerued no leſſe, not onely with great paine and trauaile of his body, but alſo with like hazard of his life, limmes and goods, and that this ſhall be an occaſion giuen to other, good, valiant, and hardy Champions to ſerue you alwaies better and better, waiting for ſuch like or better reward: Therefore doe I humbly beſeech you to haue him in remembrance, promiſing your Maieſtie, that as well I, as he and his, will render you immortall thanks, beſeeching God to maintaine and preſerue you in your triumphant and quiet raigne.

Note, that wee are not accuſtomed to ſpeake nor write by Thou nor Thee, as diuers other nations (whom we call ſtrangers and barbarous people) doe, except it be in ſome reſpects: whereby is eaſily perceiued the loue, the gentle nature, humanity, curteſie, reuerence, and honour, that we haue and beare one to another: yea, euen in writing and ſpeaking vnto our aduerſaries and ſtrangers. Notwithſtanding, I will not take in hand to reſtraine any man by rule or otherwiſe,

otherwiſe, to vſe either You or Thou, ſeeing that many good Oratours haue heretofore vſed thoſe termes, in ſuch ſort, as hath beſt liked them: obſeruing (as I may rightly coniecture) the perfection of the Latine tongue. And likewiſe the Emperour, the King, the Iudge and ſuch other perſonages although their perſon be ſingular, yet they vſe theſe termes, We ſay. We will, &c. And the cauſe is, for that they neither ſay nor doe any thing without councell. Becauſe therefore our Elders and betters haue ſo vſed them, and that they haue beene ſo obſerued time out of minde, and together alſo for the reaſons, I leaue them to the iudgement of ſuch as haue deſire further to ſearch, and finde out the cauſe of things, for I intend to be brieſe.

How to write in a mans behalfe, in a Ciuill cauſe.

WRiting in a Ciuill cauſe, we muſt diuide our letter into foure parts. Firſt, to get the beneuolence of him vnto whom we write, by praiſing of his iuſtice or other vertue, agreeable to the matter that we ſhould obtaine at his hands: ſaying tha

that the good hope that wee haue to obtaine the thing that wee demaund of him, doth moue vs to write vnto him. Secondly, to purchase good will vnto him for whom we write. Thirdly, to get beneuolence through the iust cause of the thing whereof wee intreat: alledging it to bee rightfull, plaine, and euident, and that thereof may ensue great honour and commendation. Fourthly, to open the demaund, requesting that he for whom wee write, may be had in remembrance, in promising our seruice, &c.

The Example.

There is in you so great equity of iustice, (right excellent and soueraigne Iudge) that the same is manifestly knowne, not onely vnto mee, but also to the whole Country: in such sort, that euery one may safely without any aduocate cõmit his iust cause into your hands, how poore soeuer the man be, all feare, fauour, or disdaine set apart, &c. For this cause, and for the mutuall loue betwixt vs, a stedfast hope doth encourage me to write vnto you in the behalf of one of my friends, vniustly oppressed by his aduersary, trust-

ing that you will confirme vnto him his right. For I aduertise you (my Lord) that hee, for whom I write vnto you, is my auncient and speciall friend, and well accepted of all men through his wisedome and gentlenesse: yea, and by his vertues getteth the loue and good will of euery one. And because he hath before you my Lord certaine processe of diuers wrongs and vexations done vnto him by his aduersarie, (as hee hath informed me) therefore hath he requested me to write vnto you in his behalfe, hoping that you will be vnto him a iust and fauourable Iudge. For this cause, and for that he is my very singular friend, and also for that I would shew him any seruice or pleasure that I were able, I most earnestly and heartily beseech you, to haue him in remembrance, for this and other his affaires, and processe depending before you. And in so doing my Lord, he hath promised me to be your perpetuall seruant and daily Orator, praying to God for you & all your friends, & so will all they do that loue him, whereby you shall be prayed for, & praised among many good & worthy men, of whō he hath alwaies the familiarity and good acquaintance.

How

How to write in ones behalfe, touching an offence or criminall cauſe.

IN a criminall cauſe of iuſt excuſe, the Letter muſt be deuided into foure parts. Firſt to get beneuolence, by expreſſing the vncorruption and equity of the Iudge to whom we write: And as for the offender, to write, that he hath alwaies loathed and abhorred ſuch a crime, whereof hee is accuſed or noted: and that in caſe hee be culpable, yet the ſame was by meanes of ſome ſtrange accident. Secondly, we muſt ſay, that although wee neuer thought to haue written of any ſuch matters, yet wee were mooued thereunto, conſidering the commodity and profit either publike or priuate, or the pittifull miſery of him for whom we write, who in all other matters was of ſo good conuerſation, in whoſe perſon was neuer found any other notorious fault; alledging his vertues and diligence: conſequently, ſaying, that the man is to be regarded, and not the fault.

Thirdly, to commit to memory the praiſes of the accuſed, recounting his vertuous acts and good graces.

Fourthly, to promiſe that hee will no more doe any ſuch thing, but that from thenceforth hee will exerciſe all vertuous acts, offering all ſeruice, &c.

The Example.

I Know for a certainty (moſt vncorrupt-tible Iudge) that you haue alwaies hated, abhorred, and had in abhomination all ſorts of malefactors and euill perſons, correcting them, and miniſtring vpright iuſtice, as much as in you is poſſible, eſpecially ſuch, as through impiety are wilfull murtherers of their parents, kinsfolkes, or neighbours. And for my part (moſt worthy and rightfull Iudge,) I doe not onely require to flie their company, but alſo deteſt their cruelty in ſuch ſort (as being contrary to all humanity and to the publique weale) that I deſire their baniſhment, impriſonment, or puniſhment with ſharpe iuſtice. And although I haue béene inſtantly deſired to write vnto you, in the behalfe of ſuch a one, who (as it is ſaid) hath committed ſuch a fact, and is detained in your priſon in danger of his life, as I am aduertiſed: although alſo I thought the requeſt reaſonable, yet would

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I not in any wise haue written vnto you (right honourable Iudge,) for so slaunderous a matter, had I not beene prouoked thereunto by the consideration of the vertues which I know to be in him, in such number that it were too long to recite them. I assure you (my Lord Iudge) that this euill excepted (if an euill it may be called, being done in a mans owne defence, (as I am informed) he hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherein he hath not spared his body, goods, counsell, nor friends, &c.

Pleaseth it you therefore, to deliuer him: whereof I humbly beseech you, to the end that hee may yet againe hazard himselfe, his body, and his goods in each iust quarrell.

How to request the counsell of an Aduocate.

TO demaund fauour in any thing that is called a benefit of the minde, as doctrine, counsell, &c. First of all we must deuide the Letter into foure parts. The first contayneth, that he of whom wee de-

maund, hath power to giue that which we would requeſt of him: for by that meanes hee ſhall not excuſe himſelfe by impoſſibility.

Secondly, to ſhew the demaund to bee iuſt and honeſt, to the end that hee excuſe himſelfe, ſaying, that He would doe it gladly if the demand were iuſt.

Thirdly, to make the demand, declaring the ſame to be facill and eaſie.

Fourthly, to promiſe golde, Siluer, or other thing, and perpetuall ſeruice, &c.

And vpon this point it is to bee noted, that in this kinde of ſtyle and ſundry other ſorts of ſupplications and demaunds, wee muſt vſe humble Language, aſmuch as may be: For humble ſpeech is a great perſwaſion to obtaine that, which we require and demaund.

The Example.

THe incredible eloquence that is in you (right worſhipfull Aduocate) ſhineth in ſuch ſort, that there are no Orators in iudiciall acts to be compared vnto you: which thing giueth me ſtedfaſt hope, that if it would pleaſe you to take charge of my cauſe and to conduct it, I ſhould come to ſuch

such end as my heart desireth. The quarrell that I haue is iust, and begun against such a one- mine aduersary, who through deceite and cauillation, hath induced me to make a bargaine with him very troublesome and hurtfull for me, whereof I haue bene dismissed by the King in Chancerie, as you may perceiue by the specialties which are in my bag. Therefore haue I this recourse vnto you, trusting of your good counsell, and that you will speake boldly for me before the Iudges to sustain my good right, whereof I presently write vnto you, hoping that you will willingly employ your selfe thereunto, after that you haue vnderstood the matter at large, wherein I haue iust cause, although the aduerse party say the contrary. And in so doing, as my speciall trust is (and as I humbly beseech you) I will recompence you with honest and reasonable reward, the which I will pay you largely, liberally, and incontinently, at your pleasure. And so shall you haue also mine ayde in your affaires and busines, and command me as your humble seruant, to accomplish the full content of a good heart, to the pleasure of our Lord, &c.

How to answer in such a like matter.

IN the answer of a matter called a benefit of the minde, that is to say, Doctrine or Counsell, the diuision must be made into three parts, First to get beneuolence: declaring that for the loue that we beare him, we doe greatly agree vnto his demaund.

Secondly, wee must make offer of that which is demaunded and required, and of other great matters, in purchasing good will on the other side. Thirdly, wee repeate the offer, by inlarging and amplifying of seruices, and that wee desire nothing more then to doe him seruice, and that wee will therein doe so well, that hee shall haue occasion to hoide himselfe contented.

The Example.

I Haue receiued the Letters which it pleased you to write vnto me (my singular and perfect friend:) by the which I perceiue the desire, affection, and confidence that you haue in me, concerning the guiding of your cause, and the matter of the allowing of the Kings Letters, obtained for you against such a one, &c. I aduertise you

you, that not onely for the good and iust action that you haue in this matter (whereunto euery vertuous man ought to shew fauour:) but also from the singular loue from the time of our youth mutually continued (my deare friend) I accord vnto you, not onely for that which you require me, but also for all other fauour and seruice, euen as one friend ought to doe to another. In such sort that you shall not perceiue in me any signe of appearance to refuse that labour. For I will wholly and altogether indeauour my selfe for you in this affaire, euen as for mine owne: yea, you shall vnderstand (good friend) that I will doe more and better therein, then I am able presently to speake or write: certifying you (my singular friend) that I am ready to fulfill your desire and commandement, wherein soeuer it shall please you to assigne me, and that nothing shall more reioyce me, then to perceiue by you to haue done any thing that doth please and content you, &c.

How to thanke an Aduocate for a Cause by him conducted.

TO render thankes for a benefite of the minde, it behoueth to deuide the Let-

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How to answer in such a like matter.

IN the answer of a matter called a benefit of the minde, that is to say, Doctrine or Counsell, the diuision must be made into three parts, First to get beneuolence: declaring that for the loue that we beare him, we doe greatly agree vnto his demaund.

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The Example.

I Haue receiued the Letters which it pleased you to write vnto me (my singular and perfect friend:) by the which I perceiue the desire, affection, and confidence that you haue in me, concerning the guiding of your cause, and the matter of the allowing of the Kings Letters, obtained for you against such a one, &c. I aduertise you

you, that not onely for the good and iuſt action that you haue in this matter (whereunto euery vertuous man ought to ſhew fauour:) but alſo from the ſingular loue from the time of our youth mutually continued (my deare friend) I accord vnto you, not onely for that which you require me, but alſo for all other fauour and ſeruice, euen as one friend ought to doe to another. In ſuch ſort that you ſhall not perceiue in me any ſigne of appearance to refuſe that labour. For I will wholly and altogether indeauour my ſelfe for you in this affaire, euen as for mine owne: yea, you ſhall vnderſtand (good friend) that I will doe more and better therein, then I am able preſently to ſpeake or write: certifying you (my ſingular friend) that I am ready to fulfill your deſire and commandement, wherein ſoeuer it ſhall pleaſe you to aſſigne me, and that nothing ſhall more reioyce me, then to perceiue by you to haue done any thing that doth pleaſe and content you, &c.

How to thanke an Aduocate for a Cauſe by him conducted.

TO render thankes for a benefite of the minde, it behoueth to deuide the Letter

ter into foure partes. First to get beneuolence, shewing that wee know not how to render him condigne thankes, by reason of our insufficiency. Secondly, the benefit touching the matter must bee acknowledged: for wee must say, that it is very commodious and profitable for vs. Thirdly, we must render thankes after the best manner that may bee, declaring all due recompence, and offering our selues, &c.

The example.

I know not (right wise & learned Aduocate) by reason of the smalnes of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thankes and worthy praise for the benefit I haue receiued of you: in that you haue not onely with a good will, taken the charge to conduct and follow my processe wherof I wrote vnto you, but briefely haue made expedition therein to my profite, with such apparant diligence, that you are greatly to be commended, and vnto you belong immortall thanks and praises ouer and besides my recompence and reward. What greater ioy could come vnto me, then to be out of the care and trou-

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ble which I was in for this proceſſe, conſidering the torment and wrong that mine aduerſary offered, and would haue done vnto me: whereof your carefull diligence hath deliuered me, and made me ioyfull and quiet. This conſidered, I know not how I may worthily reward you, which notwithſtanding I deſire to the vttermoſt of my power. Now ſeeing that I eſteeme the goodnes which I haue receiued of you to be perpetuall and permanent, reaſon would that I ſhould render you perpetuall thankes, which is impoſſible for me: therfore in as much as I cannot doe it, I offer you my body and goods, my ſelfe and mine, to remaine to you in continuall ſeruice.

How to requeſt a temporall benefit.

AS concerning the manner how to demaund temporall thinges, as a Booke, a Horſe, or ſuch like, the letter muſt be deuided into foure partes.

Firſt, wee muſt get the good will of him to whome wee write, by praiſing his liberality, and ſpecially of the power and authority that hee hath to graunt the thing that he is demaunded.

Second-

Secondly, we muſt declare, our demand and requeſt to bee honeſt and neceſſary, and without the which wee cannot atchiue our determinate end and purpoſe. Thirdly, that the requeſt is eaſie to bee graunted, conſidering his ability, and that in a moſt difficill thing, his liberality is ordinarily expreſſed. Fourthly, to promiſe recompence; as thankes, ſeruice, &c.

The Example.

I Haue knowne of long time (moſt renowned Doctor) your zeale towards the poore louers of learning and knowledg which you manifeſt by imparting to them not onely your Doctrine moſt effectually, and with liberall minde, but alſo doe not ſpare to diſtribute, euen to the vnknowne your temporall faculties, wherein you ſhew your wiſdome and worthineſſe, getting thereby praiſe in the world, diuine grace and innumerable merites. You know (right skilfull Doctor) that I haue a long time ſayled in the deep Sea of Theologicall faculty, ordinarily hearing your ſacred Lectures, but the want of bookes doth much hinder me from profiting in that ſacred Science: and I haue no aſſured

recourſe

recourse but to your liberality, without the which I should be constrained to frustrate my indeauour, and to abandon my study. The matter is not greatly difficill vnto you, to ayde me in this great affaire and vrgent necessity, no more then wil you and may: for you haue in like manner kept diuers other from falling downe, and haue erected them to high dignity, For this cause I beseech you to lend me your booke of Sentences, that I may escape the perils of diuers vncertainties, and darke ignorances: and in so doing, I will not shew my selfe vngratefull towards you, in ministring such thankes, as for me is possible.

How to answer, granting a Temporall benefit.

HEe that will aptly answer Letters, requiting a temporal thing, must diuide it onely into three partes. First, (for the getting of good will) to declare vnto him to whom he writeth, that hee is affected to pleasure him, and to doe him seruice.

Secondly, it shall be good somewhat to praise the guift or grant, but without boasting or vaine glory, declaring that it is not onely done, for that the graunt is profitable,

ſitable, but alſo, for that hee perceiueth ſuch a graunt to be acceptable and pleaſant vnto him to whome hee writeth; and that therefore hee deſired to doe it for him. Thirdly, (in offering the guift or graunt) to declare himſelfe to bee ready, to doe any thing that hee knoweth might pleaſure him.

The Example.

THe Letters that I haue lately receiued for you (my ſinguler and perfect friend) haue giuen me great comfort and inward recreation: for amongſt the cares and weighty buſineſſe wherewith you know that I am ordinarily occupied, I take pleaſure and conſolation to heare of your newes, and chiefely that you would be ſtudious, to the end you might attaine to the perfection of a skilfull and learned man, which thing I coniecture will come to paſſe: for I ſee few that in ſtudying are more diligent then you, wherein you imploy your ſelfe by continuall vigilation, not looſing one Lecture or diſputaion.

You write vnto me, that I ſhould ſend you my booke of Sentences: and ſeeing the earneſt affection that you haue to pro-

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ste in Learning, as you haue written vn-
to me, I doe earnestly and with a good will
condiscend vnto you, and (fauouring your
request) I send you by this bearer the said
booke, to the end that hauing receiued it,
you may study at your pleasure and for
your profit: which shall be greatly to my
contentation, especially if God so graunt,
that I may once see you a worthy Doctor
in that facultie, And I instantly desire you
that if in any other matter you haue nede
of any thing that I may helpe you withall,
that you would not spare me but com-
maund it, and by Gods grace I will ac-
complish it with good will, &c.

How to giue thankes for a Temporall guift receiued.

TO render thankes for the guist of a
thing receiued, the Letters must bee
deuided into three parts. First to get be-
neuolence, by reason of the thing giuen.
Secondly to get beneuolence by reason of
our selfe, saying: That wee haue neither
wit, ability, goods, nor any other thing suf-
ficient, to answer vnto the guift and good
will, &c. Thirdly, to render thankes

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in the beſt ſort that wee can : offering all thinges at his commandement, &c.

The Example.

COnſidering with my ſelfe your great liberality (right reuerend Doctor) and waying the magnificence of the guift which it hath pleaſed you to impart vnto me, I know not (as one altogether abaſhed) what thing I either might, or ought to doe : For if I ſhould not render you great thankes for the good turne that you haue done me, I were worthy to be noted of too much ingratitude : or if I ſhould take vpon me to thanke you, all my words would not be able to ſuffice that which my heart willeth and deſireth : whereupon I ſhould by good right be apprehended of ignorance. This notwithſtanding (worthy Doctor) though I cannot ſet forth in effect, that which with a good hart I would, (for the which I hold my ſelfe bound vnto you) let it ſuffice for this preſent, that I confeſſe, neither to poſſeſſe nor haue any thing, which is thankeſworthy, ſaue onely the good will, which with his ſmall power doth moſt humbly thanke you. Doing you to vnderſtand, that as long as I ſhall liue,

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I will remember your beneuolence and liberality, wherein I will imploy my humble petitions to pray vnto God for your good prosperity and health: for I know no other thing wherein I might better profit you. But if God so prouide for me hereafter, that I may, you shall finde me ready to imploy my selfe for you, euen as I know and confesse that you haue vsed your liberality towards me, &c.

Heere are to bee noted fiue considerations of thankesgiuing, which may take place aswell in the iudiciall gender, as in the deliberatiue: for thankesgiuing is a kinde of recompence: that is to wit, wee must consider the benefit and thing giuen; him that giueth it, the time, the quality, the value that is demaunded, and the estate of him that demaundeth. Concerning the guift or benefite, there is to be considered, whether it bee great or small, pleasant or painfull, priuate or common, easie or difficult, much or little, good or bad. As touching him that giueth, there is to be considered, his liberality and custome of giuing. Also for the time, whether wee haue extreame necessity, and that none other of our friends either did it not, or knew it not,

could not, or would not doe it. And that without hope or ſuccour, as a chance vnlooked for, he did vs that benefite.

And as for the quality, whether he did it for our profit or his owne, whether by fortune or of ſet purpoſe, whether with a free heart, or partly by conſtraint, or otherwiſe: As concerning the value, it is by compariſon, as to conſider, what it is that is demaunded, how much thereof is granted, whether part or all: And ſo to make compariſon together of the demaund and the guift. And as touching the eſtate, it is to bee conſidered what manner of perſons they bee which demaund, for what cauſe, &c. Moreouer, it is to be conſidered and noted that hee which demaundeth recompence for ſeruice done, or ſuch like, hath three common places. The firſt is by amplification of the benefits and good turnes that he hath done, of the paines and loſſes that he hath had in dooing him good and ſeruing him, and then anihilating and counting nought woorth any reward that he hath had, as to ſay thus: I haue ſerued you at mine owne proper coſts, I haue conſumed my youth, I haue deſtroyed my ſelfe for you and yet haue I bene nothing recom-

recompenced. The ſecond by compariſon, as this : You haue heeretofore done me ſome pleaſure, but that hath nothing approach, nor is not worthy to be compared to the benefit and ſeruice that I haue done you. The third is by demonſtration, as to ſay thus; Doe you well vnderſtand that from henceforth there is no man that will doe you ſeruice, nor keepe promiſe with you, except you ſatisfie me, and therefore if you doe not, I will declare it vnto euery one. Now he that will deny ſuch benefits done, or at leaſt not recompence them, may ayde himſelfe by the three reaſons aforeſaid, in confuting them : firſt by amplification, ſaying thus : A man ought not to giue vnto wicked perſons any good or excellent recompence : for the paines of a villaine are to be made no account vpon. By compariſon, ſaying : If any by their vertues haue had any benefit, the other vicious may not looke to haue like recompence. By demonſtration, in declaring that men are more couetous of money then of vertue, and that for a mans money he may alwayes haue ſeruants moe in number then vertuous. Moreouer recompence or renumeration is made in

three ſortes; by will, by word, and by deed. By will, when the faculty, the time and opportunity are not, and yet there remaineth in the man a perpetuall memory of the good deed which hee hath receiued, and would gladly render pleaſure for pleaſure, or better. By worde, when in giuing thankes for the good turne which hath beene done vnto vs, wee binde our ſelues to doe all ſeruice to our benefactor. By deede, when beſide the thankes of wordes, wee recompence the benefactor with goods, with guifts, with ſeruice, with mutuall Loue: or at leaſt, by offering to ſatisfie.

Thus much haue I thought neceſſary to bee expreſſed in this place, and now it is time to enter into the ſtyle of Miſſiue Letters, vnder the demonſtratiue gender.

How to write vnder the demonſtratiue gender, in the praiſe of ſome one.

TO write in the praiſe or commendation of any man in ſuch a reſpect, the Letter muſt bee ſeuered and deuided into three partes. Firſt, to declare the inſufficiency

ency of our wittes, as not able to deſcribe the vertues, merites, and praiſes, which belong vnto him, for whome wee write, which wee muſt ſay doth ſurmount all eloquent Rhetorick, or other manner of writing: afterward muſt be expreſſed ſome excuſe or cauſe that mooued vs to write.

Secondly, we muſt begin to declare one of the vertues of him whom wee would praiſe, and conſequently with other generall cauſes, ſaying that of ſuch vertues and graces he hath ſuch number, that we were ſcarce able to recite them in many dayes.

Thirdly, that thoſe thinges which wee haue written are but ſmall matters in compariſon of thoſe that wee might write, and that it is no flattery nor adulation which we write, &c.

The Example.

ALthough (right honourable Lords) I haue taken vpon me a thing very vnfit for my rude and ſmall vnderſtanding, that is, to expreſſe by my Letters vnto you (noble Lords) the praiſes and Noble vertues of N. which are ſuch, and in ſo great number, that I know not at which of them to begin: for the leaſt (which is

not little) surmounteth all manner of writing, and that such a personage cannot be counted too much worthy, nor be too much extolled and magnifyed. This notwithstanding, according to my simple and rude manner of writing, I haue ventured to write vnto you of his most worthy praise. In the first place, I promise and assure you, that amongst the noble, expert, valiant and hardy men, he hath alwayes beene the chiefe: for if there be question of worthinesse aswell of body as at weapon, if there be question of strength and therewithall warfaring prowesse, be it on foote or Horsebacke, alone or in company, at an assault or in a garrison: or if I should speake of Doctrine both morall and politiques, yea or Diuine, in all these and such other thinges, he (as it were a very mirrour and spectacle) amongst Birds is an Eagle, amongst Fishes a Dolphin, and amongst men a very Hercules. For counsell of the Citty and politique affaires, there is not the like: who is (and will be) to your Citty no small adornment, whereby you shall get great renowne, and strangers the light of most euident example. And because that my too rude vnderstanding

ding knoweth not the manner how to write the tenth part of his vertues, and that my letter should bee to long and tedious, it may please you to be content, at this present, with this small writing; for I doe determine to write vnto you another time more largely, and whatsoeuer I write, it shall be nothing but mere truth, deuoyde of all fayning and flattery. And I aduertise you (my Lords) that so much the more as you shall know him, so much the more will you commend, praise, honour and estéeme it a great benefite to haue had the knowledge, acquaintance, seruice, ayde, support, familiarity, friendship, confederation, aliance, recourse and company of such a personage, &c.

How to write vnder the demonstratiue gender, blaming or dispraising another.

TO write in the dispraise of a man, wee must deuide our Letter into three partes. First, to get good will vnto our selues, declaring that indeede wee doe not loue, neither that it is our common vse to write euill of any man, but that now wee are vehemently vrged and constrained

thereunto &c. Secondly, we muſt diſpraiſe the party in honeſt and couert termes; and ſo placed, that it be not plainely perceiued that wee ſpeake for enuy, anger, or ſuch like: but that onely in very deede the great pride which is in him doth cauſe vs to ſay it, to the end to abate his preſumption and to reforme him. Thirdly, we ſhall excuſe our ſelues towards him vnto whome wee write, that if we haue written any thing vnto him which might diſpleaſe him, we ſuppoſe him to bee wiſe inough to know the truth, offering, &c.

The example, wherein a certaine man writeth to Cicero, touching the conſpiracie of Cataline.

IT is not my cuſtome (learned Cicero, moſt renowned and worthy of honour) by detracting and ſpeaking euill, or blaming of another (as many doe) to goe about to get vnto my ſelfe praiſe and renowne, eſpecially, when the vices of the other doe touch me nothing at all: inſomuch that although I my ſelfe be ſlandered and greatly iniured by mine enemies, I ſuffer it patiently, and holde my peace. But yet conſidering with my ſelfe the great

great treasons and conspiracies of Catiline (who notwithstanding neuer did me any displeasure) seeing that he was determined as a traitour, to keepe the whole citie and countrie in subiection, by the aide and support of strangers, I could not abstaine my selfe from declaring it vnto you, to the end that the whole being knowne, ye may giue order, and conuenient remedie thereunto. I aduertise you (worthy Sir, and deare friend) that ouer and aboue the other innumerable vices, petty treacheries, sleights and subtilties that are in him, he communicateth day and night with the cursed, peruerse and wicked ribalds, ruffianes and rascall rogues of the towne, he prouoketh and corrupteth them with money, and other damnable meanes, to conspire with him the destruction of the good and noble burgesses and cittizens, with full determinate purpose to make a generall commotion, to slay the wise and learned gouernors, to fire their houses, to ransacke and spoile their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoriously known throughout the whole city. For he now declareth himselfe to be such

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an one euen in open audience, threatning them that are in chiefeſt authoritie, in ſuch ſorte that they are conſtrained to flie, fearing a greater inconuenience: therefore it is neceſſary (my ſingular friend) to giue politique order for the ſame, and that ſpæedily, to the end that a greater euill doe not enſue. I haue not writ this vnto you for any hatred or enuie that I haue againſt him, for ſo ſhould I do wrong to complain of him: but that which I do is in fauour of the publique weale and to moue you (as a good and diligent Iudge,) to redreſſe it by ſeuere iuſtice, ſo farre forth as is nædfull, to the end that we may remaine in ciuill peace and tranquility. Requiring and beſæching you to addreſſe vnto me your noble deſires, that I may accompliſh them, according to my poſſibility.

How to write by manner of complaint or lamentation, for an iniurie receiued.

IN ſuch a caſe we muſt firſt get the good will of him vnto whome we write, by reducing to his memorie the cauſe wherefore we are mooued and prouoked to let him vnderſtand of our eſtate. Secondly, we muſt make honeſt demonſtration and recitall

recitall of the wrong that our aduerſarie hath done vnto vs, by reprouing him of ingratitude, or ſome other vilanous vice. Thirdly, we muſt require counſell, comfort, ayd, or demaund his aduice to whom we write, offering in like manner, &c.

The Example, wherein Appius writeth to Caſar, of iniurie done him by Cicero.

THe feruent deſire and ſingular loue which you haue alwaies ſhewed vnto mée (moſt mightie Cæſar) doth conſtraine me to write vnto you my complaint, of an iniury which hath béene done vnto me, to the end to obtaine of you ſome comfort: for I ſuppoſe that the iniury doth touch you as well as mée, conſidering the amity and friendſhip betwéen vs, which through firme and ſtedfaſt acquaintance ought to bée common, as well in proſperity as in aduerſitie. And becauſe that within this moneth I haue ſuſtained very vnrighteous and vnhoneſt iniuries, I could not abſtaine from writing vnto you, to the end that you might bée a releeuer and comforter of this grieuous trouble. You know (right renowned

Cæſar)

Cæsar) the paines, trauels, diligence, and the great perils and dangers, wherein I haue beene for this wicked person, of whome I write vnto you, not onely to doe him honour, but also profite. And when I was Iudge, you know in what magnificence hee was receiued of the councell: yet now hath he forgotten the good deeds, and seruice that I haue done him. For, notwithstanding that I my selfe requested him, and also caused him to be requested by men of good reputation, to defend my cause, and to plead it before the Senat, yet he refused me, although he employed himselfe to the like for euery one: yea, euen for strangers, and them that he neuer knew, nor that euer did him any pleasure or seruice: yea, & that which is worse, (to do me a greater displeasure) he hath counselled my aduersarie, and found cautels to plead against me in such sort, that I am depriued of my right. Behold the godly rewards and recompence wherewith this wicked vngratefull person hath paide me home, for hauing done him so much pleasure and seruice. Vnto thee (mightie and puissant Cæsar) I haue yet my remedy to appeale, and to moue thee of the vniust sentence which

which hath béene giuen against me. Therefore do I humbly beſeech you, that it would pleaſe you to admoniſh him, that if remaining and perſeuering in his ingratitude) he will not helpe me, yet at the leaſt that he doe not hurt me; which thing I truſt that in fine he will doe, if it would pleaſe you to admoniſh or command him: and you ſhall charge me with your affaires as I charge you with mine, &c.

How to write when one friend comforteth an other in an iniurie receiued.

WHen we write to ſuch effect, wee muſt deuide our letters into three parts. Firſt, ſaying that we are maruellous ſorry for that iniurie. Secondly, we muſt ſhew him that for ſuch an iniurie he ought not to vexe himſelfe, adding the cauſe. Thirdly, to comfort him, promiſing our aide, &c.

The Example wherein Cæſar comforteth Appius touching the content of the letters here before written.

I Haue receiued thy Letters, (right redoubted Knight Appius) which haue ſo much grieued my heart, that I cannot expreſſe

expresse the same, yea, I should haue sustained the iniury which was donne vnto thée more patiently, if Tullie had done it vnto me: and verily I know how dishonestly he behaued himselfe in thy cause before the Senate, who through corruption against God and iustice, caused thée to lose thy matter: which thing séemed vnto me very strange at the first sight, to think how he durst doe it, considering the great good déedes that thou hast done vnto him. For by that meanes in the iudgement of all good men, hée is greatly bound vnto thée, and therefore they would scarce beléeue that he would offend thée. But when I perceiued thorough thy Letters his great mischiefe, I made it manifest vnto most of them, who are very ill content with him, and are as much displeased, and as sorrie euen as I my selfe. But, Appius, when I consider the malice and iniquity of Tullie, and that therefore in the end he shall sustaine more dishonour and dammage, then the hurt which he hath done vnto thée doth amount vnto, I then reioyce and comfort my selfe. For his ingratitude known, euery one will mocke and deride him, and will bewaile thy domage, and by that meanes

meanes thy honour shall increase: and in the end my selfe shall haue victorie and glorious triumph to reduce him to thy seruice, shewing him his fault. And I promise thee that I will not cease vntill such time that I haue reduced thee victorious, and ioyfull: and therefore I pray thee spare me not in any thing that I may pleasure thee.

How to write a Letter of complaint for a misfortune, demaunding counsell or consolation.

SVch an Epistle or Letter must be deuided into three parts. First to get benevolence, declaring that the good loue which we haue together doth moue vs to write our mischance, thereby to haue consolation and comfort. Secondly, we must declare the case. Thirdly, to demaund counsell, aide, &c. saying, that in him consisteth our onely hope, and desiring that we be not defrauded of our intent, offring our selues, &c.

The Example, wherein a father, lamenting the death of his Sonne, writeth to a friend of his.

I Would (my singular and deare friend) had it beene the good pleasure of our Lord,

Lord, that within these three dayes you had been here with other of my friends, to see the greefes, lamentations, weepings and intollerable afflictions that I had, and yet haue for the death of my sonne: for if you had bæne present, I know for a certaintie that you would not only haue had compassion with mée and other my good friends, but you would also haue much ayded me and relieued me of my mortall griefe. But because it is impossible, as well for the time and also for the distance of place betwixt vs, I haue thought good to write vnto you by these presents, the doloreous and grœuous passions that since that day I doe intollerablie sustaine, hoping that for the friendship which you haue had with me since your youth, and which hath alwayes encreased together with our yéeres, I might receiue from you some comfort. You know well inough, and are well aduertised of the pouerties, afflictions, inconueniences, perils and dangers whereunto they are subiect in this mortall world, that beare charge in the commonweale: and likewise, how some in the middest of the multitude of their riches do liue in tribulations, and are continuall

infortowfull and miſerable troubles and
vexations. But as concerning me, (to
make a very heape of my ordinary afflicti-
ons) I had one little Son, ſo ſweete, plea-
ſant, and amiable, in whome I tooke all
my comfort, and recreation. For his one-
ly preſence, or his onely ſpéech did often
reſolue me for my great fantaſies, taking
from me all melancholy, yea he was my
only paſtime, but now I powre out teares
of ſadnes ſo much the more, for that I
know Death hath béene ſo cruell vnto me,
who through his enuy hath taken away
my Son, hée hath killed my onely hope my
conſolation, my life, and him from whom
came all my ioy: and therefore doe I now
ſuſtaine great griefe and melancholy. I
know not where to ſéeke comfort, nor
what I ſhould doe or ſay. And therefore
haue I thought beſt to write vnto you, as
to my ſingular and perfect friend, to the
end that you might waile with me, and
that it might pleaſe you to giue me com-
fort, doing as you haue béene accuſtomed
to doe: for you haue many times releaſed
me from great calamities, through your
good counſell and reconciliation.

How one friend ſhould anſwer another comforting him for his loſſe.

THe Letter muſt be deuided into three parts. Firſt, declaring the griefe that he hath, which he eſteemeth to be euen vnto himſelfe in augmenting it. Secondly to giue comfort by three, foure, or moe reaſons, concluding, that it is good to take comfort. Thirdly, to giue a certaine hope, offering to doe all thinges poſſible, and eſpecially for his conſolation.

The example wherein one friend comforteth another for the Death of his Sonne.

I Bitterly bewayled (my moſt ſingular and perfect friend) and could not keepe in my teares, when I reade the Letters which you ſent me, making mention of the death of your Sonne. And I doe aduertiſe you, that I was conſtrained ſo to doe, for the good loue that of ſo long time hath beene, and is betwixt vs two, the which cauſeth me to feele the like dolor and griefe that you haue in loſing the preſence of a Childe ſo well taught, and of ſo good a wit, and entrance into good manners: there-

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fore I maruaile not though in him lay all your consolation. For I thinke that if our Lord God should not send you ayde and succour in so great a tribulation, you would bee consumed with weeping and wayling, and should dye immediately after him. Notwithstanding through the prouidence that is in you, you know that a man ought not to bee or grieue himselfe beyond the limits of reason, by the which all consolation ought not to be chased from the hearts of men. But if it were so that you were deuoyde of reason, thorough the excessiue dolour which you haue suffered to rule in your heart (not considering that your Sonne was mortall, that you haue begot him mortall, nourished him mortall, and that hee is mortally dead, rendering the tribute of Nature, euen as it is appointed to euery one of vs) then should neither my Letters nor consolation serue to any effect.

But oth indeed you knowe well enough, that both young and olde, yea euen you your selfe shall ware ripe and dye: Cease therefore from such weepings and lamentations, which better became the Female kinde, then a wise and

prudent man, such a one as you are, and mittigate your strong passions with stronger reasons, in doing the dæde of a vertuous man: employ now your wisedome, seeing that it is time and nædfull, to the end that euery one, yea they that know you not, may seeme to appeare in your person the constancy and patience which you haue tolde them to bée in you: I well remember I haue often times seene you reioyce in aduersity, and therefore if you should now shew your selfe otherwise, you should giue occasion to thinke, that it were your custome at sometime to reioyce, and afterwards bitterly to sorrow. The remedy against such mutabilities and vnconstancies, is equally to sustaine all prosperous and aduerse fortunes. Therefore at my request let not so many vertues as are in you, remaine deuoyd of patience. I know that you vnderstand this and a thousand other good reasons mæte for such a purpose, better then I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your friends, being in aduersity in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or

teach

teach you: but onely to giue you to vnderſtand, the great good will that I beare vnto you, & that I would according to my poſſibility pleaſure you, with body, goods, and counſell, without ſparing of any thing.

How to write Letters, being in exile, vnder hope to obtaine reſtitution, ayde, counſell, or comfort.

WEE muſt deuide our Letters into three parts. Firſt, to purchaſe the beneuolence of the perſon vnto whom we write, hoping of his loue and prudence, by the which hee may vnderſtand, that ſuch a fortune is common to all men.

Secondly, to ſhew the good deedes that we haue done to our Country, or vnto him by whom we are exiled: neuertheleſſe, not vſing any arrogancy, but to the end that wee may euidently ſhew that wee are wrongfully exiled: then ſhall wee declare through whoſe iniury it was, as by our enemies, &c. whom we know doe hate vs, in that they ſhew vs ingratitude and iniury: Afterwards wee muſt ſay that we hope to haue vpright Iuſtice, by the which we ſhall obtaine honour, and our aduerſaries bee confounded and puniſhed.

Thirdly, wee muſt thereupon demaund ayde and counſell, recommending vs and our matters to our friend, which wee willingly preſent vnto him.

The Example wherein Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled.

IT is my cuſtome (my ſingular friend Lentulus) when there happeneth vnto me any aduerſity, to haue recourſe vnto my friends, for their ayde, counſell, and conſolation. Therefore vnto you whom I repute not onely my friend, aboue all other moſt ſpeciall, (for that you eſtæme my aduerſaries to bée yours) I haue thought good to write vnto you of a miſfortune which through malice is happened vnto mée, to this end, that by your ayde and counſaile, I might in ſo great an euill finde ſome comfort and remedy. Euery one knoweth, and it is common enough to all men, what great paines, trauels and charges, I haue willingly ſuſtained, to illuſtrate, defend and preſerue the publique weale: In doing whereof, I haue beſtowed, not onely my goods, but alſo my time and labour, which leauing

vndone

whome I might haue profited in other great affaires.

True it is, that in so doing, I haue obtained honour, but you know that the wicked doe alwayes maligne the good, and cannot suffer vertue to haue place : for through their wicked sleights and subtilties, they haue so preuayled, that all the profite and commodity that I deserued, and had of the publick weale, I haue now in one houre lost it quite. Against me is raised vp this wicked (and hated of God and the world) Clodius, vnto whome I haue done many good dedes, whereof (as vngrate) he will not remember himselfe, but shewing his malice, doth render me euill for good, going about to put me to death : for he hath inuented a thousand fictions and dreames before the Senate, and with his false wicked witnesses (like vnto himselfe) hath so wrought, that I am banished and sent into exile : whereby I am fallen into such sorrow and griefe, that I now esteeme death to be much sweeter, and lesse painefull then to liue in such torment. And certainly it were impossible for me to liue any longer, if there remained not vnto me, a certaine hope,

which comforteth me: that is, that a time will come wherin the truth shal be known and my honour also wholly restored, and then shall I haue an end of those euils.

And to the end that you might hasten this time, I pray you herein giue me ayde, comfort, and counsell, for of you onely I require and demaund it, offering vnto you reward and guift, of me, my family and goods, with humble recommendations.

How to comfort our friend in his exile.

VPon such an occasion we must deuide our Letters into three partes. First, must be declared the griefe that we sustaine for the aduersity of our friend, which wee must say to be euen our owne, by reason of our mutuall loue.

Secondly, we must get the beneuolence of his person, by praising his great wisedome and vertue, declaring vnto him the vices of his aduersary, who through enuy hath beene the cause of his exile.

Thirdly, we must put him in hope shortly to returne, and to be restored to his honour, with promise to imploy our selues to the vttermost of our possibility.

The Example, wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

I Cannot giue thee to vnderstand by writing (my singular friend Cicero) nor expresse vnto thee by any meanes, what and how great dolour and sadnes I had, when I first conceiued by your letters, that this false and wicked Clodius, through hatred and ill will had banished and expulsed you out of our worthy Citty. And certainely my friend, I am not onely sorrie for your aduersitie, euen to the very heart: but also, when and as often as I remember, that he that hath done so many good déeds to his country is through enuy exiled: then gusheth from mine eyes such a spring of teares, and in so great aboundance, that by good similitude they may rightly be called a very riuer, for that great loue that I haue to you. And for a truth, it would be so continually with me, if I were not restrained by thinking that through great wrong, and to the great dishonour of them that did it, you are thus exiled. Lord God, it is well knowne vnto them, what humanitie and gentlenes you haue shewed them, insomuch that to none,

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(were hée neuer so base) you haue at any time refused your paines and labours, were it for the weale perticular or publike, but with a certaine deliberate benignitie haue studied to please all without vsing any refusall, disdaine, or arrogancy, which are vertues worthy of great praise, commendation and reward. And yet through the enuy of a mischieuous flatterer, a seducer of the people (hauing nothing misdone) art sent into exile, euen as though you were a trayter or malefactor: but the violence that is done vnto you, and the villany of Clodius will haue an end, for they cannot alwaies endure. Therefore my deare friend, take vnto you a good courage, and setting aside sundrie small conclusions, which can but smally hurt, haue a good hope, and consider that ill lucke cannot alwayes continue in one place, for fortune is mutable in her déedes. Consider that you haue yet many friends and though there were but onely I my selfe, who I thinke am not one of the least, yet I would hope, by the helpe of God, that within short space the mallice of Clodius should be vanquished, and the truth knowne: and for my part I will spare

nothing,

nothing, to the end that in short time you may be restored vnto your former honours and dignities, and shamefully dejected and punished.

How to write expositiue letters, certifying our knowledge in a matter.

WHen we write Epistles or letters, giuing to vnderstand of the true notice or testimonie of any thing, we must part our Letters into three parts.

First, to get beneuolence towards our selues, declaring that all is for the loue of iustice and veritie, to the end that the innocent and iust bee not oppressed, and that for the great loue that we beare vnto him to whom we write, wee testifie the truth of that which is demaunded. Secondly, we must declare the full circumstance of the fact. Thirdly, we must say, that wee haue certified that which we know of a verity, and that if we shall know any more hereafter, either of that or of any other matter, we will gladly shew him that pleasure, as to manifest the same vnto him.

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The Example, wherein Cicero testifieth vnto the Iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.

I Am requested by you (Iudges of equitie) to say that which I know concerning the controuersie betweene the honest order of the matrones of the one part, and Clodius for the violence of the sacred things of the good goddesse Vesta on the other part: to wit, whether the day of the same violence Clodius were within Rome. Although (my Lords) that I desire not to hurt any person, but desire iustice and equitie to be rendered vnto euery one, yet to cause the same to be obserued and kept, I would rather choose to die, then to conceale the truth. My Lords, therfore I aduertise you, that the day of the said violence towards morning, I sawe Clodius in the field of Mars, and about seuen of the clocke in the euening hée supped with Pompeius, and almost all the day, I saw him about the temple of Cæsar, and about three of the clocke, in the afternoone he went hastily into his house: yet notwithstanding I know not wherefore, &c. This which you desired to vnderstand of me

me (my Lord) I haue written it vnto you according to the pure verity: and if you know any other thing, wherein I might do you ſeruice, you haue me to commaund, and I to obey and doe it.

How to certifie ſome newes lately happened.

TO certifie ſome nouell or new thing, the letters muſt be deuided into three parts. Firſt, we muſt purchaſe beneuolence to our ſelues, declaring that we are inclined to write vnto him, as vnto our friend, of newes which happened, as well in publike affaires as in priuate: for we know well, that he taketh pleaſure to heare of them. Secondly, ſhall be declared the matter or hiſtory, be it of battell, peace, or other buſineſſe. Thirdly, we ſhall ſay, that which we haue written vnto him, was not to haue beene left behinde without aduertiſement, promiſing him that he will not complaine of our labour in writing alwaies vnto him like newes, prouided, that we know them to be acceptable vnto him.

The

The Example, wherein one friend writeth to another of newes at the Court.

I know (deare and perfect friend) the great desire that you alwayes haue to vnderstand and know the things that are done in the citie of London, for the priuate and publike affaires, whereof you are a very piller, and cannot long absent your selfe, but that your absence shall be lamented, for the good loue and godly fauour that you alwaies beare vnto the commonweale, in such sort that your heart cannot be contented, except you be aduertised by some of your friends of the newes that daily happens. Therefore to pleasure you, and to doe you agreeable seruice, euen as I am bounden, I haue thought good to write vnto you, that which is lately happened since your departure. Vpon Tewsday last in the morning, newes were spread abroad about the whole Citie, and euen vnto the eares of my Lords of the Court, and of the citie, that there was in this citie great aboundance of Ruffians, and other such hurly burlies of wicked people, called rogues, who in the night time make and commit many execrable crimes throughout the towne. Through which occasion,

the

the Counsell assembled did deliberate to know, what was to be done, and after all their opinions, there was ordained a new watch of the Burgesses and inhabitants of this Citie, and that every one should hang forth Lanternes and Candles, to giue light in the night, and vppon great forfeits: which is done according to the ordinance, &c. Moreouer, &c. Thus haue I written vnto you the newes, which I know at this present, and if there come vnto my notice any other thing worthy to be knowne, I will write it vnto you incontinently, not thinking much of my trauell, as well in this as in other things by the which I may pleasure you: recommending me vnto your good honour.

How to aduertise one, of the conditions of another.

LEtters to aduertise the conditions or manners of any person, must bee deuided into three parts. First, we must get beneuolence to the person of whom we write saying that wee haue done our diligence to enquire of the manners, and to haue knowledge of the person or of the thing whereof

whereof wee entreate : but if wee ſhould write of our ſelues, we muſt then omit the firſt part, and in ſtead thereof, purchaſe beneuolence to our ſelues, excuſing vs (if peraduenture we ſay any thing of our ſelues) that it is not for arrogancy, but euen only to make vs to be knowne vnto him, that deſireth to vnderſtand what we are : and that done, goe forward with the third part as before. Secondly, we muſt make recitall of the manners and conditions, &c. Thirdly, we ſhall ſay, that this is all that we know at this preſent, of the perſon or of the thing, being ready to inquire more, and alſo to cauſe it to be manifeſted vnto him, offering of our ſelues, &c.

The Example, wherein Cicero declareth vnto Cæſar, the conditions of Appolonius, Orator of Rhodes.

THere is nothing ſo difficult, weighty or painefull (Noble Cæſar) which with a frée heart for the loue of you I would not take in hand, through the ſingular and effectuall good will which I doe beare vnto your moſt noble maieſtie : and thereunto I feele my ſelfe bounden, by meanes of the benefites and gratulations

that

that you haue done, and still dayly doe vnto me. You haue written vnto me that in all diligence I should enquire of the manners and conditions of Appolonius of Rhodes, and that I would write vnto you the verity: I doe you to vnderstand that in the iudgement of all them that knowe him, hée is a singular man, not onely in Rhetoricke, but also in Philosophy, and doth get by his works an immortall fame. And I certifie you that when he departed from Rhodes, hæ went vnto Athens, and there found not his like: Insomuch that the Students said, hæ was a second Pallas, yet once againe discended from the braine of Iupiter, into their Citty. Many other thinges might I write vnto you of him, but wherefore? For whosoeuer you shall inquire of, you shal finde them to haue the like good opinion of him: so that if you cause him to come to the Citty you shall doe a singular commodity, not onely vnto your selfe, but also to the whole common weale. And if you will that I shall doe any other thing for you, beholde I am altogether ready to please and obey you, recommending mæ once againe vnto your good grace.

How to write a proficiat or congratulation for an Office or Dignity.

WHen a man hath obtained an office or benefit, or any other commodity by his good fortune, and that we would ſhew our ſelues to be ioyfull of it, we muſt deuide our Letters into three partes. Firſt, to ſhew beneuolence to the perſon vnto whom wee write, with commendation of his merites and vertues.

Secondly, to declare our affection by the which wee doe participate of his ioy.

Thirdly, to pray vnto God that the ſame dignity, office, or fortune, may be vnto his profite, and perpetuall praiſe, offering our whole ſeruice, &c.

The example, wherein one friend reioyceth with another, of the Office that the King hath giuen him.

I Know not whether vnto mée or vnto you (ſingular friend) I ought to ſay Proficiat, for the office which through your vertues and ſpéedy diligence you haue obtained of the King, and I aſſure you that the commodity, honour, yea and glory, (if it be lawfull to glory in well doing) are of

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no small estimation, sith in so young age, you haue obtained such Dignity, and so surpassed the merites of your elders, whereof I ought much to reioyce: For from henceforth your vertues shall be manifested, and my honour and estimation shall increase, sith now I haue such a friend, who through the brightnesse of the glory happened vnto him, shall driue from me the darknesse of the griefe, and shall cause me to haue good participation of his honour, ioy, and commodity. Much good doe it you therefore this dignity, which you neuer obtained through ambition, but onely through the vertues that are in you, for the which there are yet greater benefites due vnto you. And as for my part, it is not without cause that I reioyce, for the benefites of fortune are common amongst friends, and causeth the loue which is in both their bodies to haue but one spirit, and in both of them is perceiued but one onely minde. I beseech God that you may still prosper and goe forward from good vnto better, and that by your vertuous faith you may purchase immortall glory, and as long as you liue to remaine in his holy fauour and grace.

How to write Letters reioycing for our friends health or ſafe returne.

IF your friend haue recouered his health, or bee ſafely returned from his Iourney, in ſuch a caſe our Letters muſt be deuided into three partes. Firſt, to get beneuolence of our owne behalfe, for that wee are ſore afraid of his ſickneſſe, or that there ſhould happen vnto him any miſſortune or aduerſity abroad in his voyage.

Secondly, to declare the ioy that wee haue had of his amending, or returne, praying vnto God to keepe him from all euill.

Thirdly, to offer our whole ſeruice, &c.

The Example, wherein one friend reioyceth of anothers recouery to health.

IT is not poſſible for me to write vnto you, neither is the heart of man able to thinke (my ſingular and perfect friend) what ſorrow and griefe I had, when it was reported vnto me, that you were grieuouſly ſicke, and in great danger: for then me thought that I euen felt your ſickneſſe, through the good will and loue that I beare vnto you and would gladly that my

my ſorrow might haue diminiſhed or eaſed your paſſion: But by ſuch and like meanes, as I had great ſadneſſe & griefe, for the firſt newes: euen ſo now I haue ineſtimable ioy, for that it is tolde and affirmed vnto me for a certainty, that you haue wholly recouered your health and welfare. I giue vnto you the proficiat tibi (my ſingular friend) for ſuch a treaſure recouered, and beſéech our Lord, that he will preſerue and kéepe you in as good and long health, as I would wiſh euen vnto mine owne perſon. And I giue you to vnderſtand, that I N. M. and all the reſt hereabouts, are (thanks be giuen to God) in good health and welfare, preſt and ready to accompliſh whatſoeuer you ſhall requeſt or commaund.

How to exhort to vertue and good manners.

TO exhort vnto vertue and goodneſſe, be it to auoyde griefe or to get profit, the Letters or Epiſtles muſt be parted into foure partes. Firſt, to obtaine beneuolence, by reaſon of the matter, declaring how worthy it is, how profitable and neceſſary for him vnto whome wee write,

and then, that it ſhall bee worthy praiſe for euery good man ſo to doe. Secondly, ſhall bee expreſſed the thing to be poſſible and eaſie to be done. Thirdly, that it is very neceſſary for him to doe it, and if he doe it not, that there may happen vnto him damage and diſhonour. Fourthly, and finally to declare what is to be done: and this latter part may bee placed in ſuch order as ſhall ſeeme good vnto the inditer.

The example, wherein a friend exhorteth a young man to obtaine vertue.

THere is nothing in the world (wittie youngman) that more profiteth to atchieue aſwell to common, as to priuate paſſions, nor which cauſeth more to augment, to get honour and good renowne, then the trade of good manners and vertue: for by that meanes, not onely the wiſe in their houſes, haue taken a forme of regiment by good order képing, but alſo Kingdomes and publique affaires are by them gouerned, maintained and augmented. Behold the Athenians, the Romans, and diuers other: haue they not alwayes flouriſhed, when vertuous and wiſe men had

had the gouernment of their publique weale? And further, I may well say that a man which hath vertue in him doth shine with such a grace, that he may easily be exalted and eleuated from base estate into high honour and get immortall praise. For this cause, and for the singuler loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your courage to the attaining of vertue, considering the good disposition, and the beginning of a good spirit that God hath indued you with all, whereby you surpasse all other your companions: not that I doe mistrust the courage that you haue to study, but more and more to animate you in your good purpose: Neuertheless (my well beloued) I consider that your study is somewhat difficill, but I assure you that the fruit thereof is very profitable, whereunto a man may soone attaine without great paine. There resteth but onely to haue a desire to become a worthy man, & a good courage to study well, especially in good Sciences to accustome to good manners, getting wisdome and vertue, and by this meanes shall wee please God, be loued, praised and honoured of men. Therefore I beseech you,

my friend, loſe not your young yeares in idleneſſe, which leadeth the blinde to all glutton ous voluptuouſnes, and maketh a man weake, ignorant, poore, vnfortunate, full of ſhame before olde age commeth, which is altogether vnprouided for, and to late to be remedyed. Moreouer my well beloued) conſider, that in this Citty there is great neede of wiſe men, for to gouerne the publique affaires: and if you doe your endeauour, there is no man liuing that hath a better meane then you haue, conſidering the place and houſe from whence you are diſcended, and the faculties that God hath giuen vnto you.

How to diſwade our friend from reioycing vnaduiſedly, or fooliſhly.

IF wee intend to diſwade a man, that he reioyce not vnaduiſedly, or that hee doe not a thing which hee thinketh to be good and is not: then muſt wee deuide our Letters into foure partes, as before. Firſt, ſhall be declared the diſprofit of the thing, if he doe it, and how it may be hurtfull, for that it is vniuſt and diſhoneſt, not agreeable to a good man. Secondly, that hee ceaſe and deſiſt from his purpoſe, declaring vnto him what

what he ought to doe. Thirdly, how easie it is to leaue it. And finally, how necessary it is to doe that which wee counsell him, offering, &c.

The Example, wherein Cicero dissuadeth Cicero from reioycing that Cæsar is made Emperor.

THe common opinion of all Philosophers and wise men (worthy Knight Curio) is, that there is nothing more dishonest, iniust, and pernicious, then to reioyce in the destruction of the publike weale: and he is so much the more worthy to be blamed and dispraised, as for to oppresse would receiue praise, or glorifie himselfe with priuate vtilitie, sith that for the preseruing of the publique weale, we ought to hazard our selues euen to the very death. And I vnderstand that you reioyce (euen to the vttermost) for the victorie of Cæsar, in such sort, that it is openly perceiued, and cannot there from withhold your selfe. Wherefore I greatly lament your simplicitie, for suffering your selfe to fall into so great an error, as to reioyce in your owne ruine, your parents & friends, your citie and the whole common-weale.

There-

Therefore I earnestly request and praie
you to leaue off this vnconsidered and im-
moderate delectation and reioycing. And
notwithstanding all this, I haue so good
an estimation of you, that I thinke you are
not denoide of sense, but that shortly you
will perceiue your error, and conuert this
foolish ioy into bitter mourning, consid-
ring the euill that followeth. For like good
and loyall burgesses, you may well thinke,
that the whole libertie is conuerted into
miserable captiuitie, the which to recouer,
euery one ought to expose himselfe euen to
the very abandoning of his life and goods.
And therefore in all calamities, miseries
and troubles, it is not necessarie onely to
remedy this your such reioycing, but it is
also very conuenient and decent to be-
waile and lament continually the dam-
mage of your countrie, of your nation, and
of your citie, whose execrable ruine is now
begunne, and from day to day will greatly
increase through the multiplication of
most wicked people and many other ap-
parant miseries and grieuous perditi-
ons, which will be executed sooner then
you thinke for: the which to anoyde (all
other remedies sayling) it were rather to
be

be desired, to die then to liue. Cease therfore to reioyce, and begin to lament your publike weale, and if you haue no pitty of the publike weale, yet at the least haue pitty of your neighbours, and your owne selfe.

How to write letters exhorting to lamentation.

BE it for misfortune priuate or publike the Letter must be deuided into foure parts. First, to say that it is both iust and honest to bewaile the aduersitie of our friend, or of the affaires of the publique weale, seeing that in such a case, the calamities are as it were our owne. Secondly, to shew the cause, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is necessarie so to doe, to the end that after the griefe and affliction, remedie may be sought, promising to doe for him.

The Example, wherein Cicero exhorteth Plautus, to lament the oppression of the publique weale.

WE are constrained (my friend Plautus) as well by diuine as humane right,

right, next to the honor of God, to expose and venture all that we haue for the safegard of the common weale, the prosperity whereof ought not onely to reioyce vs, but also the aduersities thereof ought to cause vs to lament, and grieuously sorrow, euen as our owne: yea, and further we ought for it to hazard our life vnto all dangers, for to preserue and defend it. This hath caused me to write vnto you, for the miserable state of our desolate Citie, to this end, that you should lament with me, and bewaile our ruine and perdition. And for the first you should vnderstand, that I am dismised and depriued of the dignities and authorities, wherein I shined in the Senate, through the malice and iniquitie of Cæsar, who causeth himselfe to be called the monarchall Emperor, and hath not only chased away the fathers and Senators, but also from great and small hath taken away the name of liberty. Who can be of hart so hard, to abstaine himselfe from teares and lamentations, sith our libertie is thus lost? What resteth there now, but that with me and others you bewaile, sorrow, and lament such misfortune? And if it be said, that it is necessarie to augment

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my ſorrow and poure out teares, in ſuch ſort that there may be found ſome manner of plaint, which may remedie our iniurie, by doing ſome laudable deed, I aſſure you, that with him that will enterpriſe it, I will not refuſe that labor: but will hazard in all damages both heade and life, and will be one of the formoſt to haue againe and recouer the libertie loſt.

How to diſſwade from ſorrow.

WHen we write Letters to diſſwade from ſorrow and lamentation, we muſt deuide them into foure parts. Firſt to declare that it is diſhonour and dammage in ſuch a caſe, to ſhew himſelfe ſorrowfull, conſidering that euery wiſe man ought of dutie to ſhew himſelfe equall, as well in proſperitie as in aduerſitie, and that the matter it ſelfe giueth no occaſion of griefe: and thereto may we adde if we will, a reaſon or two, whereby we may ſhew him, that to continue too long in ſuch ſorrow, it were diſhoneſt. Secondly, it behoueth to inforce our ſelues to conuert the ſame ſorrow into ioy. Thirdly, to ſhew by good reaſon, that he ought to reioyce. Fourthly, that it is neceſſarie to leaue ſuch griefe and

ſadneſſe,

ſadneſſe, alleadging ſome reaſon for the ſame purpoſe.

The Example, wherein Brutus diſſwadeth Marcus Antonius, from ſorrowing for the death of Cæſar.

A Good man of dutie (my friend Marcus Antonius) ought not only to loue the proſperitie of the common weale, but with all his power to aduance it, and being aduanced, to kéepe and preſerue it, and alſo for it to hazard his life, euen to the very bloodſhed, if it ſo be needfull: and he that doth not ſo, is worthy of great reprehenſion, and græuous puniſhment: and certainly it is not laudable, but very deteſtable and diſhoneſt, for a particular profite, to conſume the publike profite, and he that ſo doeth, ought ſhamefully to bee throwne downe to death, as not worthy to be lamented, no not of his friends. But becauſe I ſée, that for the death of Cæſar, you poure out abundance of teares, therefore I cannot chuſe but much meruaile of you, ſith you haue alwaies béene a loyall Burgeſſe, and that not onely the commonwealth hath béene through your meanes augmen-

augmented, but also vnto them that haue therunto bene contrary, you haue alwaies bene a rigorous hinderer, a strait Iudge, and an inuincible offender, more then though they had offended your owne person. Therefore take to you againe your old custome, and be not grieued for the death of so cruell a tyrant, whose death all the world ought to desire, and thereof to reioyce, because he had taken away our libertie, and destroyed our publique weale for his priuate pleasure. Wherefore mee thinketh, that for such a death, you ought rather to reioyce, then to sorrow: sith that by the death of so wicked an vsurper wee are returned into our former liberty. Deliberate therfore to reioyce your selfe with vs: and take good héede, that in our company you be not perceiued to be sad in heart, nor in countenance: I assure you, that it is necessarie so to doe, for the auoyding of suspicion in your person, praying you that if you would haue any thing of me, doe but commaund it.

How

How to write inuectiue Letters reprehending either friend or foe, for ſome crime or negligence.

INuectiue letters muſt be deuided into three parts. Firſt, we muſt get beneuolence of our owne behalfe, ſaying, that not willingly, but by conſtraint we haue written it vnto him, and that we haue long time concealed it: but becauſe he ſtill continueth from euil vnto worſe, we haue thought good not to indure any more of ſo euill a man, whoſe wickedneſſe might doe great hurt, if it ſhould not be corrected. Secondly, we declare the matter whereof we will reprehend him, in alleadging reaſons fit for that purpoſe. Thirdly, if it bee our friends, to declare it with gentle language, admoniſhing him louingly, and ſhewing the inconueniences which might enſue, if he ſhould hereafter doe any ſuch matter. And if he be an enemie, then to get beneuolence on our owne behalfe, ſaying that wee doe not diſdaine him, nor that wee ſhould willingly any more enuey againſt him, to the end that hee ſhould not thinke that wee haue done that through hatred, which indeede wee haue vprightly done, ſtill reſeruing to ſpeake ſomewhat more amply

amply another time, when place and opor-
tunity ſhall ſerue.

The example, wherein Cicero inuayeth againſt Lucius Catalina, who conſpired againſt the publique weale.

I knowe not any thing at this preſent, (Lucius Catalina) wherewith I am more intollerably grieued, and which is more painefull vnto mée, then to haue knowne, and to haue béene aduertiſed, by the report of diuers through their Letters, that you haue conſpired againſt your Country, the which to preſerue, you ought willingly, and with a noble courage, to chooſe euen the death. And in as much more as the publique profit is to be preferred before the particular, ſo much the more it is a wicked and deteſtable thing vnto him, that inforceth himſelfe to hurt it. And I aſſure you, had it not béene for the great affection and loue that I beare vnto you, I would rather haue choſen to haue holden my peace, and to haue paſſed vnder ſilence, then to write vnto you of it: but I haue thought good to aduertiſe you, to the end that of your ſelfe you may iudge and know your fault. What fury, rage,

or rather deuillishnes, might moue your heart to consent vnto so horrible and brutish a matter? Where is hée that durst thinke that such a damnable crime could be committed by any man? but especially by a Lord, a Burgesse, and a neighbours Son of the City? Are you of the Roman blood? Dare you vnto your neighbour, nay rather vnto your selfe, put your hand for to shed blood? Doe you take pleasure to heare young Children wéepe? Noble dames lament? and good olde men discomforted? when they and euen your owne Parents and friends shall sée the death of their Fathers, Husbands, Wiues, Children, their goods spoyled, their houses burnt and left desolate? Would you haue no pitty of the desolate Senat? Alas, haue at the least pitty vpon the Temples and sacred places, and set all these thinges before the eyes of your reason, and consider what pittifull end might follow. You may peraduenture say vnto your selfe, I desire Dignities, honors, and authorities. Alas, what Authority, honor, or dignity, may a man finde in the commonalty desolated? in the publicke weale perished? in teares and depopulations of the Citty?

Certain

Certainly in my iudgement, there are neither dignities, honors, nor authorities, but onely those which are gotten by vertue: and I know not any thing of greater vtility, or greater glory amongst men, then to bee vertuous in the publicke affaires, Therefore are you greatly deceiued, if you seeke for immortall glory by oppressing the publicke weale. Take good heede least hoping and thinking to get name of immortall life, you lose not in a moment your temporall life, getting shame, dispraise and dishonor, for euer. Thirdly, cast from you I pray you, such vnclemency, and apply your selfe to serue the publicke weale, which may adorne both you & yours with great and precious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the Countrey, to your glory and praise. And so doing, you shall finde mé alwayes ready to ayde you, to the vttermost of my power.

How to write repugning Letters, either to friend or foe, for charging vs with a fault.

LEtters repugning, aswell to friend as enemy, excusing our selues, or denying

the matter are made in two ſortes: for if it bee our friend, that peraduenture doth accuſe vs ſecretly, it behoueth to vſe modeſt Language, by manner of excuſe: But if it bee our enemy, wee muſt defend our ſelues plainely and freely of the crime by him impoſed, and in both ſortes wee muſt deuide our Letters into three partes.

Firſt, wee ſhall ſay we are to be excuſed; either for that it is not ſo, or that through imprudence, malice, or enuy, hee hath inuented that matter againſt vs.

Secondly, bee it to friend or enemy, we ſhall ſay to our friend vnder correction, and to our enemy freely and ſtoutly, that hee himſelfe may bee reprehended of the like caſe, or of the very ſame, yea, or elſe of a greater infamie, ſaying, that hee ought rather to haue regard vnto himſelfe, then to intermeddle with blaming another.

Thirdly, if the Letters be to our friend, and vnder correction, wee muſt promiſe neuer to returne to commit ſuch a thing: exhorting him likewiſe to take heede vnto himſelfe, for the matter whereof wee haue informed him. If it be to our enemy, wee ſhall plainely exhort him to leaue off his detracting: and if hee continue, to ſay what

what he will, hee ſhall heare that he would not. And if we write vnto a third, we muſt pray him to admoniſh our enemy to holde his peace, and ſhall excuſe our ſelues, ſaying that wee would not haue him offended, although wee haue ſpoken ill of our enemy: for it hath not beene for malice or ill will, but onely to cauſe his malice and ill report to ceaſe.

The example, wherein Lucius Catalina purgeth himſelfe from the Senate of Rome, for the crime of Conſpiracy impoſed againſt him by Cicero.

IT is alwayes by cuſtome and condition, (notable Lordes and Fathers) to flye wicked detractors, and to haue in great horror deuilliſh defamers, who like Wolues rauiſh the good renowne of good people. And there is nothing that ſeemeth vnto me, more deteſtable, more diſhoneſt, nor more abhominable, then in the abſence of a man to delacerate and teare in peeces his honour: And againſt them doe I manifeſtly fight: This notwithſtanding, I cannot hinder their Serpentine and viperous tongues, from committing ſuch iniuries. In number of whome,

and of my flatterers, is this wicked enuious serpentine Cicero, enemy to God and good men, and to the publicke weale, who incessantly inuenteth new dreames against me: I haue refrained as much as I could, to answer vnto his slanderous lyes, because I would not be noted as he is, to bee a babler, and of dishonest language. And because that from day to day his venome increaseth, and is vomitted out from ill vnto worse, vnder your corrections my Lord, and in your presence, I haue thought good to discharge me of two labours. The one to answer vnto him, and to purge my selfe of the crimes by him falsly imposed against mee: and the other, to giue you to vnderstand, and to declare to you his execrable manners, vices, and cursed conditions, to the end that you might heare and vnderstand his deceitfull and crafty engines, and not giue credite vnto his wordes. This wicked, enuious and seducer of the whole publicke weale, saith euery where, that I, who (without boasting my selfe) am loyall, haue conspired against my Countrey, and publicke weale. This wicked stranger and sower of all sedition cryeth against mee, who am

a Pa-

a Patrone and member of the Common-weale, that I would destroy it, euen as though the members should destroy the body. Is it credible? Ought a man to beléeue it? And neuerthelesse hée publisheth it as though it were true. I would faine knowe by what coniectures, or by what signes hée could perceiue it, if hée would not say that he had dreamed it.

But this wicked person turneth such like and other euills as are in himselfe, vpon mée. Certes my Lords, he is so stuffed with iniquities, that he must nédes burst and vomit out his poyson. He neuer did good to this Citty, he neuer loued any, But day by day he spyeth how he may worke displeasure and dammage to some good man or other. Take héed therefore how you giue credite to this wicked and damnable man. It is not yet long agoe since hée came into the Citty, his fétes all duskie, and vnder colour of vanity, and of a little Rhetoricke that hée hath, and which hée vseth, he hath conuerted a great number of poore people, whome he hath by his Art, fraude, and deceite, despoyled of their goods, and by that meanes

is growne vp to greater riches. Which way should there haue come vnto him so many houses, possessions, seruants, and so lightly as hée hath them, had he not spoyled and robbed the poore people? But by his vnrighteousnesse and riches hé is become so proude, that hée which is but newly come, would chase me out of my City, and destroy me. And of him surely I would say innumerable euils, were it permitted me to speake frely, and that I doubted not to displease you. For many times it doeth good men more hurt to heare recited the euill of another, then it doth the other himselfe, hée being euill and wicked. Therefore, pleaseth it you of your Grace, to deliuer your poore Cittizen and Burgesse, from the false throate of this cursed Serpent.

How to write inuectiue Epistles of contention, reprehending another for ignorance in study.

EPistles and Letters inuectiue of contention and dispraise, must be deuided into three parts. But in this case there are two waies, either to write vnto him, whom wee minde to reprehend, or else better,

to

to write vnto a third perſon, as, Iudge or Arbitratour. Firſt, to declare that it is not our vſe to mooue controuerſie, for we demaund nothing but peace : Yea, and although that we be often times iniured by our enemies, and that they ſay all the worſt they can, yet neuertheleſſe we would giue to vnderſtand, that the inſolency of our aduerſaries is ſo preſumptuous, and ſo intending to deſtroy our eſtimation, that wee cannot any longer keepe ſilence, but haue thought good to write, to the end that hee might bee iudge. Secondly, to expreſſe briefly and plainely, whereupon the controuerſie dependeth : afterwards to recite our reaſons, and to confirme them, and to confute thoſe of our aduerſarie. Thirdly, that we could ſay many other things, wherwe will keepe ſilence, to the end that wee ſhould not be thought to proceede rather of enuie, then of meere truth : praying and beſeeching him, vnto whome wee write, to iudge of the ignorance of our aduerſarie, recommending our ſelues vnto him.

The Example, wherein a certaine Barber writeth to a Doctor of Physicke concerning his aduersarie, a Chirurgian.

THere was neuer thing more detestable vnto me, nor which I had more in horror (worshipfull Doctor) then to see a man reioyce in detractions, and euill reports of an other: for thereby are wicked people knowne. And although I haue diuers times of many bene iniured, scorned and dispraised, reporting by me a thousand dreames and lies, yet haue I alwaies suffered them, and turned the deafe eare towards them: And now steppeth forth a new detractor of me, who by force constraineth me to answer, and to defend me against his cursed slander, for the safegard of my estimation, which he thinketh to destroy. And to the end that I be not accounted so ignorant as he, I haue thought good to write vnto you, to giue you to vnderstand, that he offereth me euident wrong. This wicked and ignorant asse cryeth and publisheth euery where, that it appertaineth not to any man liuing, to meddle with curing of a wound or vlcer, within the Citie, except hee be a Chirurgian, and sworn

to

to the Citie, at the least, except the Chyrurgian be present, and assistant to see the whole cure. But behold his craft, and how couertly he would take away the practise, gaine, and profite of the Barbers. Who is he so ignorant and knoweth not, that alwaies heeretofore, the Maister Barbers haue accustomed to cure all kinde of wounds, aswell old as new? Who is it that is ignorant of the notable and good cures that they haue accustomed to doe? Wherefore then should they not vse to doe as they haue done, without borrowing leaue of the Gentlemen Chyrurgians, seeing they doe and haue done their cures very well without their assistance? I would that the ignorant asse-head should know, that that which we doe is better done, and that we vnderstand better the art of Chyrurgerie then he doth, or a great multitude moe of asses that call themselues Chyrurgians, who haue not the knowledge to apply one onely instrument, or to make one incision aright, but all their case is nothing else saue sophisticall arguments which serue to no purpose. Therefore it is necessarie, that it come to the handie operation of the Barbers,

who

who vnderſtand Chyrurgery aſwell as they: together alſo, that it would be great coſt for the poore Patients to pay both the Barber and the Chyrurgian. Secondly, if I would, I could write vnto you more amply of his enuies and ignorant detractions: But I loue rather to holde my peace, to the end that it be not ſaid, that I ſpeake againſt him rather of enuy, then to vtter the plaine truth. Therefore, you that know the whole, ought to iudge the equity, and to cauſe him to kéepe ſilence in this matter: whereof I alwayes recommend mée vnto you, wholy offering my ſelfe, &c.

How to write a Defence in a Contention.

WHen wee are accuſed and reprehended by contempt or diſpraiſe, we may defend our ſelues by Letters or Epiſtles, which muſt containe three partes.

Firſt, to declare, that we are prouoked to anſwer vnto him that writeth euill of vs, and that it is not our cuſtome to take notiſe of euery ſmall quarrell, eſpecially, at the handes of wicked and ignorant people: And were it not for that it would

ſeeme,

ſeeme, that we accorded to that which he ſaith, we would not vouchſafe to anſwer vnto his ignorance : afterward muſt bee declared, by manner of recitall, the reaſons of the aduerſarie, confuting them by all meanes poſſible. Secondly, wee muſt ſhew by oppoſite, ſome faults and ignorances of our aduerſary, which ſhall be manifeſt and apparant by liuely reaſons. Thirdly to ſay, that although we could expreſſe many moe imbecillities and faults in him, yet neuertheleſſe we will not declare them to the end that it appeare not, that wee ſpeake againſt him rather of enuy then for the truths ſake : ſaying, that wee would that he vnto whom we write, ſhould be the iuſt iudge of matters in variance.

The Example, wherein the Chirurgian defendeth himſelfe to the Phiſitian, againſt his aduerſary the Barber.

I Am aduertiſed (equall iudge) to be accuſed before you on the behalfe of ſuch a one, a boaſting Barber, who not onely is ignorant in his ſcience, but alſo in all that a wiſe man ought to know : and I am ſorry that it behoueth me to anſwer him : but that which moueth me, is to the end that

that it be not thought, that I consent to his error, and to purge my selfe before you, that know and understand all thing therein: and to the end that expulsing his old iniuries, I might set silence to his new: First, for that he saith that euer heeretofore the Barbers were accustomed to cure wounds as well old as new, and thereto haue set foorth their goodly cures. Behold and consider his hidden craft and subtiltie, how gloriously hée boasteth and vaunteth himselfe and riseth vp to suppresse and ouerthrow the whole arte and facultie of Chyrurgerie. It is not well inough vnderstood and knowne, what perill there is in thinking to heale all diseases, that to make a good operation in such and other difficill matters, it is needfull that the cause be well vnderstanded and debated, and to know whether that which is to be cured be a simple wound, an vlcer, or fistula, which is the peccant matter, and what ointment, or other medicine is proper for it. And to discerne and vnderstand this thing rightly, what Barber is it (I meane to speake of vnskilfull) that vnderstandeth one onely word of Latine, and with much a doe, scarce good English?

I know very few that can expound the difference betwéne Leporem and Lepram, And yet notwithstanding, most of their Chyrurgerie bookes, are stuffed full of eloquente Latine, and that difficill, yea and the most part of our English termes are verie farre different from our vulgar and maternall speech, in such sorte, that who so fully understandeth not the Latine tongue, yea, and also the Greeke, can scarse understand them: through which error, arise many times sundrie inconueniences. For such asses there are, that count every disease to bee the pockes. And it commeth to passe, because they will neuer call for the Chyrurgian, who in his facultie, is of all men approoued skilfull, learned, and very experte to know how to discerne and understand all the poynctes of his Arte, without any erring or yet making fault: and contrarily such ignorant idiots, which darkely giue credite to their owne glorious heads, and haue no reason, saue only their proper will and folish opinion, and which of a deceitfull argument, make a necessary demonstration, do giue by their dangerous promises a very fallible hope, disalowing all good writings,

if

if they be not agreeing to their owne opinion. Therefore (say I) such a one ought to be put to perpetuall silence. Thus much shall suffice you, although I might say more, but his ignorance cannot beare it: for it is knowne to euery one, that through their fault they haue committed a thousand euils, and yet blush not to say, that they may better kill an hundred men, then another to heale one onely: therefore take héed of them who may. And now I will hold my peace, for it is no great honour to write the imperfections and ignorances that might be cald: yea, and if I should say more, it should be said, that I speake more of malice and ill will, then to open the truth. But although I yet kéepe backe many other things, (which as time and place shall serue, may be reuealed:) and although he shall still persevere to speake more of me, yet Sir, you may iudge of the whole: for you know well what part beareth ignorance and innocency. Wholly offering my humble seruice to you and yours, &c.

Hom

How to write domeſticall and familiar Letters or Epiſtles.

DOmeſticall or houſhold Letters are more in vſe then any other, for ſomuch as of their nature they are very neceſſary to let our friends vnderſtand of our eſtate, and of our buſineſſe, be it of health, proſperity, ſickneſſe, aduerſity, or any other Domeſticall or familiar thinges: and in ſuch matters the Letters or Epiſtles muſt be deuided into three partes. If wee write of our owne eſtate, health or ſickneſſe, or of the health and ſickneſſe of another.

Firſt, following *Tullie*, and others, wee may (as they doe) adde the Latine ſentence, *Si vales, bene eſt: Ego quidem valeo.* If you be in good health: God bee praiſed for it, for thankes bee to God I am.

Secondly, wee ſhall recite our owne health, or the cauſes of amendment therof, and alſo the health or ſicknes of our friend: which we ſhall eſteeme euen as our owne, glad of his recouery or proſperity, rendering thankes vnto God, who hath ſo well diſpoſed it: and likewiſe if there be happened vnto vs any good or bad chance, wee

ſhall write the ſtate thereof, be it riches or pouerty, dignity, or depreſſion, to admoniſh our friend either to reioyce or yet to ſorrow with vs.

Thirdly, we ſay commonly: Thus, (not hauing wherewith further to inlarge at this preſent) but beſeeching the Lord to keepe and preſerue you in his holy tuition, wee finiſh. By yours altogether to commaund, &c. Or otherwiſe, as ſhall pleaſe the inditer.

The Example, of a common ſtyle in that caſe.

IF you be in health and merry, I am very glad, for (thankes bee giuen to God, on my behalfe) I finde my ſelfe in very good health and welfare. You doe peraduenture greatly maruaile, for that I was wont to write often vnto you, and of late haue deferred ſo to doe: whereof, it may be that you would accuſe me of negligence, howbeit it may not be through negligence, for an ague hath ſo weakened mée of late that I haue ſmall hope to haue eſcaped without treading the trace out of this world into another: yea I was brought ſo low, that euen the Phyſitians had all quite

quite giuen me ouer, and I had no hope saue onely in God, to whose good ayde I still committed my selfe. Secondly, his soueraigne bounty hath brought mæ to my former health, notwithstanding it hath not bæne without great expence of mony. Behold therefore the causes why I could not write vnto you, but from henceforth I will write vnto you the more often, if God grant me time and space so to doe. Thirdly, I shall desire you to write vnto me of your prosperity, and of such a one: assuring you, that if there be any thing that I may doe for you, doe but command me, and I will doe mine endeauour to accomplish it, God to friend, whom I beseech to grant vnto you your hearts desire. From such a place, &c.

How to write other domesticall Letters of familiar businesse.

WE must deuide them into three partes. First, and Secondly, as in the other going before. Thirdly, shall be put the conclusion: saying that wee haue thought good to aduertise him of such bunes, because he is our very friend.

The example, wherein one friend aduertiseth another, of the suite that hee hath recouered.

IF it bée well with you (my singular friend) then is it very well with me: for euen as I am (God be praised) in good health, so would I desire that it should be likewise with you. And because I know that the loue betwixt vs two, hath alwayes made vs equall in our fortunes, Therefore haue I thought good to write vnto you of my businesse and affaires, because indeede you might bée the more ioyfull. Secondly, you are aduised of the time, trouble and cost, that I was at, in the suite that I had against such a one, and howoften I haue cursed the houre whensoeuer I heard talke of it, euen ready many times to giue it quite ouer: yet neuertheleſſe, by trauell and diligence, and by importunate sute, my good right vpon Tuesday last, (notwithstanding any clamour that my aduersary made, to his great confusion) I obtained sentence against him to my great profite, whereof I render immortall thankes, to Almighty God. Thirdly, I know well that of my profite,

profite, commodity, and ioy, you are as ioyfull as my ſelfe: and ſeeing that my aduerſities doe bring you deſolation, it is good reaſon, that my proſperities ſhould bring you conſolation. Therefore I pray you doe it to vnderſtand to all our friends there, to the end that they may participate of our ioy. And if there be any thing that it will pleaſe you to commaund mee, bee you well aſſured, that of me you ſhall haue an infallible friend. And thus end I at this preſent, beſeeching our Lord, &c.

How to viſite our friend with Letters, not hauing any great matter to write.

OFtentimes it chanceth, that wee haue no matter to write to our friend, and yet wee would gladly viſite him with our letters: In ſuch caſe our Letters muſt containe three partes. Firſt, to get beneuolence on our owne behalfe, ſaying, that becauſe we loue him, wee thought it good to write vnto him, and to recreate him, by communicating vnto him our Letters, to the end that wee may take pleaſure in that which hee ſhall write vnto vs againe, conſidering that there is nothing more ap-

propitiate vnto friends, than often to write to and fro. Secondly, we ſhall ſay that we are in health and good eſtate, deſiring to know of his health and proſperity: praying vnto God to keepe and preſerue him from all euill. Thirdly, wee ſhall deſire him to viſite vs often with his Letters, to this end, that hearing of his health and proſperity, wee may haue cauſe of conſolation and comfort, offering our ſelues, &c.

The Example of the ſtyle in that caſe.

ALthough I haue no matter to write vnto you (my deare friend) that I know not of any newes hereabouts chanced yet neuertheleſſe, the great loue equall betwixt vs, will not ſuffer me to let paſſe any meſſenger, that I know goeth towards you, without ſending your Letters by him: for I beleeue verily that you haue as great ioy to reade my Letters as I haue to reade yours. Therefore (my friend) you ſhall vnderſtand, that I and all my family are (God bee praiſed) in good health, earneſtly deſiring to know of your proſperity, and how all our friends thereabouts doe, for I aſſure you, there

is

is nothing vnto vs more pleasant, ioyfull, nor agreeable, then to vnderstand of your health, good fortune and prosperity. But this causeth loue (my friend) because that from the time of our youth, wee haue bin ioyned together with that band. And therefore (my deare and perfect friend, I earnestly request you, that it would please you to visite me with your Letters, to the end that notwithstanding the distance of place betwixt vs) our mindes may not yet reioyce, and be comforted together, praying you with all my heart, to commaund me in your affaires, euen as hee that is alwayes ready to doe you seruice, God to friend, to whom, &c.

How to write of some small affaires, busines or newes.

HAuing no matter of great importance to write, yet many times wee are desirous to write of some small busines or newes of little importance, and so doing the Letter must containe three partes. First to declare the cause that mooueth vs, as in the stile before. Secondly, to salute him gently, telling some pretty and merry newes. Thirdly, to offer him our seruice,

with hearty commendations vnto him and others.

The Example, wherein one friend writeth to another, of certaine ſmall newes.

ALthough it be long ſince I wrote vnto you (right Deare and perfect friend) yet it is not for that I had forgotten you, but becauſe I had not any matter to write vnto you: and therefore hauing now found a fit meſſenger, I haue thought good to write vnto you theſe Letters, whereby you might vnderſtand that (God be praiſed, who diſpoſeth all things) wée are héere in good health, beſéeching him that it bée ſo with you, and all our friends there. I haue bethought mæ, and conſidered with my ſelfe, whereof I might write vnto you: and haue found none other thing, ſaue onely to certifie you, that by the commaundement of the King and the ordinance of the Court, this day was made a great generall Juſting, which was a wonderfull excellent thing to beholde, conſidering the order that there was kept. You haue heretofore ſéene, but I thinke not ſo paſſingly well handled nor better ordered: for ſurely the chalengers ſpecially,

with

with ſo valiant courage and ſtrength, inforced themſelues in the Iuſt, that wonder it was to ſee: and on the countrie ſide appeared alſo ſuch manly hearts and bolde ſtomacks, that great commendations obtayned both parts of all the aſſiſtants: but yet in fine (after many ſturdie ſtroakes on both ſides) the chalengers won the price, &c. Moreouer, if I had knowne any other newes, I would haue written them vnto you, praying you that you will ſtill beare me good will, and often times write vnto me: recommending me eſpecially to you, and to ſucha one, and to all our other friends thereabouts, beſeeching our Lord to ſend you comfort and health, &c.

How to write a Letter containing ſome pleaſant ieſts of our ſelues, beſides other matters.

THere are yet other ſortes of Letters: for theſe before written, may bee called ſimple. Now reſteth there to expreſſe the compoſition of ſome mixed letters, which are of two or moe things. And firſt, wee will ſhew the ſtyle of a merie letter prouoking to laughter or reioycing: yea, and it often times falleth out, that in weighe

tie matters, there is to bee mingled ſome pretty conceite, be it thorough ieſting of our ſelues, or of ſome other: and ſuch letters muſt be deuided into three parts. Firſt, we muſt pleaſantly expreſſe the merrie ieſt or conceite that we intend to vtter (our honeſty and reputation ſtill obſerued:) for that which we write is only to reioyce our friend. Secondly, to leaue a ieſt or merry conceite, and to change into ſome other matter, to the end that it be not ſaid, that we be altogether ſcoffers. Thirdly, to offer our whole ſeruice as in the letter before.

The Example, wherein a Souldier writeth to his Captaine.

IT is no maruell (redoubted Captaine) though you make great account of me, for if I ſhould be in any encounter againſt our enemies, where it were needfull to part with blowes, you ſhould ſee how I would handle my ſelfe: yea, the great feare that I haue of it, doth make me already to tremble and quake, conſidering that I neuer fought but vnder the Curtaine, and with the pot and the ſpiggot. I beleeue I durſt not aſſault a ſnaile, if ſhee were armed with her ſhell and hornes, for

for as hardy a fellow am I as euer drew sword out of a bowe case: yea, in such a matter I should lone well the sound of the retraite. And if euer you saw man of warre play better with a two foote sword, then say boldly that I am a lyar, for I would run with the formost to the forward of a tolling tauerne, there to giue the onset. Secondly, (my Captaine) all this I haue written but onely in iest: for indéede, to say the truth (none dispraised) there is no man in the whole company, that more willingly or more couragiously would aduenture himselfe in the battell than I would do. For by the faith that I owe vnto the king & to you, I haue so much before mine eies the publique weale, and haue so much pitty of the misery and calamity of the poore people, that at all houres, both day and night, I am purposed to hazard my life in defence thereof, and in repulse of the enemies, to the end that following the steps of other valiant Champions, I may purchase honour & renowne. Thirdly, neuerthelesse (valiant Captaine) I pray you not to put your selfe in danger without a cause, but if you sée that it bée néedefull either for your owne defence,

or

or otherwise, you that finde in mee such facts (as I will not vtter with mouth) alwaies prest and readie to obey your good pleasure and commandement.

How to write Letters concerning merry iests or taunts by some other.

IF wee would merrily taunt him, vnto whom we write, or some other of whom wee write, it must bee done euen as in the style before written, sauing that in the second part wee must earnestly continue on the matter.

The Example, wherein Cicero iesteth with Valerius.

COnsidering with my selfe at this present, (my perfect friend Valerius) the great negligence that is in you, and that since your departure, you haue written nothing vnto me, I cannot excuse you, but to say that you haue the palsey or else the feauer lurden: and that the hands which were wont to write oft vnto me, can now no longer hold the penne. If it be so, recommend your selfe to the saints of Paradise: or if not, learne to write with your feete, euen as well as you haue done with your hands.

hands. Secondly, although iesting and bourding) yet know I not any other thing which might be more gratefull vnto me, or wherein you might doe mee more pleasure then now amongest the greatest affaires that I haue for the publique weale: to giue me some consolation by your Letters, to the end that I might bee certaine of your health, you know my heart how I loue you, and doe not request any other thing of you at this present, if not that it would please you to write often vnto mee. Thirdly, as for me, if there be any thing wherein I may imploy my selfe to pleasure you, you may commaund me, euen as him that is gladly readie to accomplish your desire.

How to write Letters giuing generall commission and charge of his businesse or affaires.

THere is yet another sort of Letters, whereby wee giue commission or charge of certaine businesse 'generally or particularly, and such Letters must containe foure parts. First, to purchase his beneuolence; saying, that for the loyalty that is in him, and also the confidence that we haue

haue of his perſon, and that for the loue of vs he will intreate our buſines euen as his owne: therefore haue we determined to commit our buſines vnto him. Secondly, to declare what buſines, and with what perſons, and how he hath to doe. Thirdly, to expreſſe the authority that we minde to giue him ouer our buſines, with all other cauſes neceſſary to the expedition or execution of the ſame. Fourthly, to promiſe to take in good part whatſoeuer by him ſhall be done, &c.

The Example, wherein Cicero commiteth to Scipio his authority ouer all his buſines in Rome.

I Know not any thing ſo weighty or ſo difficill, (my more then deere friend Scipio) yea, though death it ſelfe ſhould follow, that for you I would not moſt willingly doe. For ſo willeth the loue and beneuolence that inwardly ioyneth and vniteth vs together, and I doe ſtedfaſtly beleeue that you will do the like for me whenſoeuer I neede. Secondly, the cauſe that moueth me to write thus vnto you is, for that I haue much buſines to diſpatch at Rome, where perſonally (for my other affaires)

affaires) I cannot bee assistant, and therfore it behoueth me to haue some friend resident there for mee that may take the charge of my affaires. Thirdly, although that I could commit them to diuers other my friends: yet notwithstanding I am afraid in so doing, that I should too much offend you: and should seeme that I would wholly seperate my selfe from you, if I should not commit my causes and affaires vnto you, and likewise if you desist from giuing me commission of yours, our naturall and mutuall loue might be diminished. Which case to auoid, I now send you plain and especiall procuration, in my vrgent and needfull businesse: hauing stedfast confidence in you, that nothing shall perish through negligence. And especially, concerning the cause & pursuite betweene me and such a one, wherof I pray you procure spéedy expedition: as knowing well the great wrong of the aduerse party, and my good right, which hath great néed of aid & succor. Fourthly, I beséech you again to haue my affaire in remembrance, whereof I giue you the charge and plaine commission irrenocable: all which things I would haue you to doe and procure, euen as though I my selfe

ſelfe were perſonally preſent, and whatſoeuer you ſhall doe, I promiſe to bee content withall, vnder obligation and bond of all my goods, according as more plainely is contained in the procuration (or letter of Atorney) which I ſend you herewithall. And thus finiſh I my letter, praying, &c.

How to write Letters giuing particular commiſſion for ſome affaires.

OFtentimes it happeneth that we commit, and giue charge of ſome particular buſineſſe: and ſuch Letters muſt bee diuided into foure parts, euen as the other before written. Howbeit, in the ſecond part we muſt expreſſe one or moe buſineſſe and affaires by order, in euery article, the things that wee would haue diſpatched being particularly ſhewed, plainely and manifeſtly.

The Example, wherein Appius conſtituteth Cicero his receiuer in Sycilia.

THe perfectneſſe of fidelity that I haue in you (my loyall friend fully) and the which

which you vse towards all your friends, as I haue alwayes perfectly perceiued it, doth giue me no small hope together with the loue and benevolence wherewith wee are vnited) that your wisdome and liberal humanity, taketh great pleasure to imploy it selfe about my busines, if I commit any vnto you. Secondly, and to the end that I giue you to vnderstand, what businesse I intend that you doe for me at this present, you shall know and vnderstand, that in your Province I haue had to doe for the Senate of Rome, and that great summes of money remaine due vnto mée by divers of my debitours thereabouts. And seeing that I am at this point assured of the good will you beare vnto me, I haue thought good to constitute you my procurer, or Attorney, to receiue of such a one, so much: and of such a one so much, &c. whereof I send you the Schedules and Obligations. Thirdly, and if any of them, or any other will resist you, and refuse or delay the payment, I will giue you power and authority to constrain them by all wayes of Justice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall

doe for me, I promise you to be content therewithall, and binde me by the procuration which I send you by this bearer, with the bils and writings seruing to that effect, I commit the whole vnto you, certifying you, that of me also you haue a friend prest and ready to whatsoeuer you shall command him. From Rome, the : &c.

How to write certaine mixed Letters.

YEt is there another sort of Letters containing intermixed matters, which are to bee deuided into two partes onely.

First, to declare the most necessary businesse: neuertheleſſe, wee must alwayes begin with some honest preamble, like as if wee write to our friend, saying, though wee bee occupied and busied with many affaires, yet wee intend to visite him with our Letters.

Secondly, to declare particularly and plainely our intent. And if paraduenture it behooue vs to answer Letters receiued from our friend; in such a case, for the preamble wee shall say, that we haue receiued his Letters, the which were very comfortable vnto vs, and that wee intend orderly

to

to giue anſwer: in the end whereof wee may write that which we will beſide, offering as in the other before, &c.

The example, wherein Cicero writeth to Curio concerning his buſines.

I Haue by this bearer receiued your Letters (my ſinguler friend Curio) whereby I greatly reioyced when I vnderſtood the good health and proſperity that is with you and yours: yet notwithſtanding, I was ſomething ſorry when I ſaw my ſelfe accuſed of negligence, for that I haue not written vnto you ſo often as you deſired, and as I ought to haue done. And certainly I confeſſe, that I am greatly to be blamed: for indeede I was not very much buſied, and am very glad that I knowe that my Letters doe ſo greatly comfort you, promiſing you, that from henceforth there ſhall paſſe no meſſenger, but I will viſite you with my writings, and will neuer thinke it any labour to write vnto you, ſo long as I may pleaſure you. Moreouer, you write vnto me that I ſhould certifie you of your buſineſſes, in what ſtate they are: I aſſure you,

that day and night I goe about to diſpatch them, but the craftineſſe of your aduerſaries is ſo great, that I am forced to deferre attending the good houre to breake and fruſtrate their malice, the which notwithſtanding, I beſeech God to maintaine you in your honour and dignity. And whereas you will mée to ſend you my bookes of the Law, I would gladly doe it, but for the occaſion of theſe troubleſome times, I thinke it néedfull to tarry till thinges be more peaceable, and then will I ſatisfie that which you deſire, that is to ſay, you to commaund and I to obey, &c.

How to write Letters, containing diuers and ſundry matters.

LEtters containing many ſortes of matters, may bee deuided into as many partes, as they containe ſundry matters: and wee muſt begin with the moſt principall part, alwayes obſeruing the Rules before written, and afterward the moſt neceſſary, and ſo conſequently euen vnto the end, ſo that the whole bee finiſhed in order and by Articles: howbeit, it is good to place in the beginning ſome preamble fit for the matter, and finally to offer

offer as before. Note alſo, that if there bee queſtion both of our friendes affaires, and of our owne, then it is decent to begin with thoſe of our friends, and afterwards to ſpeake of our owne, thereby to giue him to vnderſtand, that wee haue his affaires, as much or more in remembrance, than our owne.

The example, wherein Tullie writeth to Pompilius, of comforting graue and domeſticall matters

I Vnderſtand (my very perfect friend Pompilius) by Lettters receiued from ſome of our friends, that your valiant father is deceaſed out of this woꝛld: and this knoꝛw yée, that in as much as wée are firmely knit together in perfect friendſhip, therefoꝛe it is very heauy foꝛ me to ſuffer: yea, I eſtéeme it euen as mine owne aduerſity, as friendes ought to doe. But when I conſider how well boꝛne he was, and that he came in marriage with noble and ſage Parents, and by his vertues got ſuch dignities and authoꝛities, as can ſcarce bée recited: yea and moꝛeouer (which is almoſt impoſſible) that he was

alwayes in fauour both with the Lords and the people, that he hath runne his course of nature, and that he is godly departed. I finde no cause to lament, but with all my heart to render thankes vnto God that gaue him so many guiftes of vertue in this world, and now after many yeares, hath called him from this terrestriall darkenesse, to his cleare celestiall light. Secondly, let vs now speake of other matters: you shall vnderstand that it is reported vs, euen to the whole Senate, that the French men prepare a great host against our Common weale, and haue already ouerrunne our fields: therefore it is condiscended, that manfully and with a good courage, we shall goe against them. And this to doe is established Pompeius, who in wisdome, counsell, and warlike authority, hath none like vnto him to conduct our Army. Therefore I counsell you to leaue Cumane, and to come into this Citty, during the expedition of this warre, for to auoyde the hurt that might come vnto you. Thirdly, you write vnto me, that I should receiue money of your debtors: I will doe it willingly, but during this tumult, I determine nothing

thing in the Senate, nor else where, vntill that thinges be more at quiet : and I dare boldly write vnto you, that if you come hither, you may get honour and profit : and then shall you see what diligence I haue vsed towards your creditors, and in the aduancing of your estimation, assuring you, that I am wholly at your commaundement.

How a Prince faithfully certifieth the worthy qualities of a man.

ALL, or most part of the styles before written, are addressed either to our superiours, equals, or inferiors, which might seeme to suffice for this little worke : yet neuertheless, because I would haue the gentle Readers to vnderstand, that I delight to expresse aboundance of styles, I haue thought good to recite some styles, which sundry writers and Learned men, haue accustomed to vse, following therein the Example of diuers good Orators. And the first style shall be a Letter of fidelity or credit, to wit, when a Prince writeth to one or to many, the verity & truth of a thing, euen as it is, giuing perfect notice that it is so : and such Letters must contain 3. parts.

Firſt, the Prince putteth his name, his tytle, and other phraſes agreeable to his Highnes. Secondly, muſt bee placed the diſcourſe and entrance fit for the purpoſe, whereof we intend to write. Thirdly, to purchaſe beneuolence to the thing, or to the perſon whereof wee write, cauſing credite to be giuen thereunto: expreſſing the very truth of that which we commend, the vertues of the perſon.

The example, wherein the Duke of Venice certifieth of the wiſedome and ſcience of G. A.

AVguſtine by the grace of God, &c. To all them that ſhall ſée theſe Letters, health and comfort. Secondly, the Maieſty of a Prince, and his magnificall authority is not onely to puniſh and correct vice, but alſo with his whole power hée ought to direct and chaſe away all vicious perſons: and euen ſo likewiſe ought hée of Juſtice and Maieſty, the good and vertuous, full of patience and ſtudy, not onely to amplifie with goods and honour, but alſo in all thinges to giue them ſupport, fauour and praiſe.

Thirdly, and for that it is many yeares agoe

agoe, ſince we haue perfectly knowne George Alexander Doctor, very expert and skilfull, as well in the Greeke as in the Latine tongue, yea, loued, eſteemed, and honoured of all men, for the grauitie of his eloquence, therefore (beſides the benefites that we haue ſhewed him) it is yet our minde, that by our faithfull witneſſe, the vertues which are in him ſhould be known vnto all men, & by your relation alſo to be the more magnified. Wherupon we recommend vnto you the ſaid George Alexander, in all his affaires. And ſurely the Citie or towne may thinke it ſelfe very happie, wherein he ſhall vouchſafe to abide, for the excellent doctrine that is in him. Moreouer, if there be any ſeruice or pleaſure done vnto him for our ſake, we eſteeme it euen as if it were done vnto our ſelfe, and for the ſame will giue perpetuall thankes. In witneſſe whereof, we haue ſealed this with our ſeale manuall. Giuen here ſuch a day, &c.

How a great Prince writeth of peace or warre, &c.

THere is another ſort of Letters, when a great Prince writeth generally to all

or

or to an Vniuerſitie, a towne, a city, a countrie, a communalitie, or to ſome publique perſon, as to intreate of peace, warres, appointment, &c. and ſuch letters muſt bee diuided into three parts. Firſt, the name of the Prince, & all his titles, with ſalutation. Secondly, the cauſe mouing wherefore we write, declaring that it is iuſt, honeſt, and reaſonable, the which we ſhall prooue, as well by reaſons to depreſſe our aduerſary, and to deſire alwaies to maintaine iuſtice and equitie. Thirdly, the matter that wee intend, be it of peace or warre, or of ſome other greater matter. And let the concluſion be tending to our purpoſe, contayning the ſmall cauſes, agreeable and neceſſary thereunto, according to the rules before written.

The Example, wherein the Emperour maketh peace with the King of Hungarie.

FRederick by the diuine grace, Emperor of the Romanes, of Auſtrie, of Syrie, Duke, &c. And County of, &c. To Mathew king of Hungarie, &c. ſendeth greeting. Though there bee many reaſons, which might prouoke vs to make warre

againſt

againſt thée, moe then are to bee found, that might perſwade vs for to make peace with thée, (which were too long preſently to recite, neither alſo ſhall it be needfull, for as much as thou doſt vnderſtand them well inough;) yet to the end that to thée and thine it may appeare, that there is in vs more liberalitie, gentlenes, and humanitie, then deſire of reuengement, againſt your ingratitude: wee haue thought good to make peace with thée, to this end, that our warres being thus ceaſed, our people and thine being ſore wearied and trauelled, may returne to their houſes in deſired peace, to reſtore their goods ſore diſperſed and waſted. Moreouer, and for this cauſe, I certifie thée by theſe preſents, that from henceforth, ſecluding all diſcord and diſſention, where heretofore hath, or hereafter might haue béene betwixt vs, we will with thee make and eſtabliſh firme and ſtedfaſt peace, vnder the limits and conditions paſſed and accorded betwéen our Ambaſſadors. Wherfore, wee admoniſh you, that thou and thine be preſt ioyfully, and with a good will, to receiue this deſired peace, and to kéepe it on your part inuiolated, euen as we haue inioyned to ours,

and

and as we our ſelues minde to doe: to the end that thou mighteſt know the good, that we would thée, in well and faithfully keeping this peace, and cauſing it to be kept and obſerued without interruption.

How a noble man writeth Letters for the promotion of a man.

WHen any Lord or Noble man writeth for the promotion or preferment of a man, or that he writeth to him whom he mindeth to prefer, or to another to prouide for him, of whom he writeth; Such letters are to be deuided into three parts, as before. Firſt, he putteth his name and his titles, with brieſe ſalutation. Secondly, he getteth beneuolence to the perſon, whom he mindeth to preferre, by praiſing him of ſome perticular vertue; ſaying that therefore he deſerueth to be had in fauor and eſtimation with all men. Thirdly, he getteth beneuolence to his owne perſon, ſaying, that for thoſe cauſes he is moued to ſhew him fauour and commodity: afterwards, he addeth to take in good part the good will: for ſuch a benefite or thing giuen, is not ſufficient to reward ſuch vertues, offering, &c.

The Example, wherein the countrie of Pauie, writeth to the prefer-ment of A.

IOannes Galeas Maria, by the grace of God, Countie of Pauie, and Lord of Genues, to Angelicke sendeth greeting. Secondly, the excellent mellodie and incredible harmonie of Musicall science, wherein thou excellest not only the other singers of our Chappell; but also there is none which may be compared vnto thée, with other great and vnnumerable vertues, for the which of all people (both priuately and publiquely,) that are renowned, praised, estéemed, and reuerenced, such things, I say, doe prouoke and incline me to beare thee good will, to aide and succour thée in thy desires, euen as customably we doe to our seruants and familiar acquaintance, to the end to stirre and moue other to well doing, when they sée the vertuous to bée rewarded and honoured. Thirdly, and to the end that more plainely may appeare to sée the great affection and loue that we beare thée, we doe constitute thee to receiue in the countrie of Aquedoace, the fruits, rents, profits, and reuenues due vnto vs, the which wée doe

frée-ly

freely giue thee by these presents, and so doe declare and commaund it: willing thee gently to receiue it, which is too little to be compared to thy vertues, trusting hereafter if we be of power and abilitie, that thou shalt perceiue how we doe desire the aduancement of our good seruants, by magnifying their vertues; offering, &c.

How a Prince ecclesiasticall or temporall, writeth letters, forbidding a thing.

WHen a Prince ecclesiasticall or temporall writeth to one or to many, commaunding and forbidding not to finish a thing alreadie begunne, or not to take in hand a thing alreadie pretended: such letters containe three parts. First, his name and his titles, with salutation. Secondly, hee giueth to vnderstand, that hee vnto whom hee writeth hath enterprised, and purposed to punish a thing which hee would not haue him to execute, shewing the causes and reasons either true or like to bee true, dissuading from the doing of such a thing. Thirdly, he placeth his commaundement and inhibition in briefe termes, and well to be vnderstanded,

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euen as it appertaineth vnto a Prince, adding thereto iniunctions and royall threatnings, if it be gainesaid or withstanded: the which threatnings neuertheleſſe, ought to be moderated with modesty, and not ouercharged with rigour, to the end that through too great rigour, if it be not perceiued that the Prince speaketh of choler or anger, the which a wise man ought not to doe, and then to set the day and date, &c.

The Example, wherein the Pope forbiddeth king Ferrand the building of a Caſtle.

INnocent Bishoppe, seruant to the seruants of God, to our Sonne Ferrand king of Pouille, health and Apostolicall benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commaundement Gouernor of the field Picenine, and legat, we haue had vnderstanding, that in the ends and borders of the kingdome of Pouille, toward our field Picenine, which belonged to vs, thou wilt (breaking the appointments and concordes made betweene vs, build strong places and Castles, as he saith, hee knoweth by the report

repoꝛt of diuers people, woꝛthy of credite, who doe say, that they haue ſæne thy pꝛeparations. And as thou knoweſt, ſuch manner of new buildings, eſpecially erected vppon the front of the Sea coaſt, (where they may giue great occaſions of euill doing and hurt,) are things, which of their owne nature, induce a man to ſuſpicion, and to thinke ſome euill conſpiracie. Wherefoꝛe, we cannot but greatly doubt, leaſt thou intendeſt ſome treaſon againſt vs. Thirdly, we therefoꝛe will thy Maieſtie to deſiſt from building ſuch Caſtles and foꝛts againſt vs, if thou wilt with vs haue peace and perpetuall tranquilitie. But if peradnenture thou wilt not ceaſe, then vnderſtand thou foꝛ a certaintie, that we ſhall be conſtrained to repulſe the iniurie, that thou wouldeſt doe vnto vs, following thoſe meanes whereby it is lawfull to put away iniurie. Howbeit, wee haue a confidence that thou wilt doe nothing that might be pꝛeiudiciall vnto vs, the which no good King may oꝛ ought to doe.

Giuen at Rome, &c.

Here endeth the firſt Booke.

The

The ſecond Booke.

Containing the Copies of ſundry learned mens Letters and *Epiſtles.*

ALthough the inſtructions and ſtyles heere before written, might ſuffice to content the Readers of this little volume: yet becauſe couragious minds ſhall haue aboundance and choice of matters, I will not heere make a finall end: but haue thought good (ouer and beſides all the ſtyles of the Letters and Epiſtles heere before written) to adioyne a number moe of Epiſtles and Letters of ſundry ſtyles, as well of Latine Oratours, as alſo of other learned and diſcreet perſons, truſting that the whole being well ſeen and conſidered, (except peraduenture the minde and courage of the Reader bee altogether ignorant and ſluggiſh) of the

number of them, that remaining in the gulfh and bottome of rechleſneſſe, haue their ſence ſo corrupted, their memory ſo ſlippery, and their minde ſo dull, ſlow and aſtoniſhed, that they may rightly of euery one bee taken and eſteemed as brutall and barbarous, which ceaſing (and a good will ſucceeding) there is no doubt but a man ſhall hereby eaſily learne to make a letter or Epiſtle ſo well adorned, and garniſhed, that it ſhall render vnto the readers and hearers, not onely great ioy and commoditie, but alſo to the inditor profite, praiſe, and eneſtimable delectation.

Hermolaus Barbarus writeth vnto George Merula.

PLato in that his Diuine inſtitution of lawes, among other ſoueraigne things maketh mention, that it is needfull in a Common-weale, to prescribe and giue order, that it bee not permitted vnto any man to ſhew either priuately or publickly, any thing that hee had compoſed, except it bee firſt peruſed and approoued by the Iudges thereunto aſſigned. Would to God (O diſcreet Merula) at this day wee had the ſame Law. Certainly ſo many people

ſhould

should not then write, and so few should not apply themselues to good Letters, for now through the abounderance of many naughty bookes, we are greatly indamaged, and leauing the approued and knowen Authors, we follow the base and blinde writers: and (that which is also to bee lamented) we iudge of studies according to the good or euill authors one with another, without indifferency or correction. From the spring and fountaine is risen this mortall and monstrous perswasion, that Philosophers and Consuls cannot bee but equall and eloquent, for the which sentence (because in many places wee haue argued to the contrary, as well in speaking and disputing as writing) I doubt not but of many I haue incurred hatred and offence, or (according to the common Prouerbe) haue angred the Waspes. But sith wee haue the oath of this Knighthood, it were a capitall crime to acquite so honourable a charge. And certainely, I ordaine and appoint (now that I haue power and authority, not to chide nor braule, but by writting or interpreting to proous my cause before wise and learned persons, euen as the thing it selfe shall witnesse,

that there is altogether no matter, which this florishing and ready kind of pronouncing and speaking doth not receiue, and hath not for it his naturall history: yea, and containeth not his very particular and sensible reasons. For this of Plinie the second (without all controuersie) constituted and agréed vpon; and the same is that, whereof euery one vniuersally maketh question and debate in such sort, manner and forme, as I thinke verily I my selfe haue first touched it, in Themistio. That which I haue proposed, I pray thée Merula, as effectually as I can deuise, that thou wouldest say for me, euen as for thy selfe, and that thou wouldest be, not onely my defender but my helper, iudge and corrector. For certainly it cannot be denyed, but that in Philosophy there are sundry places, the which to vtter and expresse, it is néedfull and necessary sometime to faine and renue. And thus doth Marcus Tullius and all the other ancient and great Philosophers graunt and allow: the which is now by manner of preloquution and reuerence granted vnto vs: and as he saith, we may name and place new wordes, where we sée the Latine to be corrupted or altered,

fered, as in the names of money and coyne and such like. And herein would I haue thée to be an equall censor or Iudge if peraduenture thou findest in these bookes any thing, either altogether fained to the semblance of certaine voyces, or by licence, that I say not rudely or hardly translated, or by abuse, too boldly transported, or else by a certaine imitation somwhat too comfortable. Howbeit I thinke thou shalt not finde many, which might offend thée, or to be troublesome: ten at the most or thereabouts, thou shalt finde in the whole worke that I send thée heere withall, the which a man may say: are not taken rightly from the Latine, and yet there are some of them that wée haue receiued and taken, euen from the Latin eares: some we haue newly made, for the other I take no disdaine of the vsage of learned and wise men: howbeit I will not séeme to affirme my selfe to be wholy vnreprooueable, least peraduenture some doe obiect and say, if thou excuse thy selfe, that thou art not barbarous, what is it then that thou sayest? And thus I wholy submit my cause to the indifferent Iudge, voyd of partiality. Farewell. From Venice. 1584.

Hermelaus Barbarus writeth to Angelus Politianus.

IN that thou hast conceiued incredible ioy for my prosperities, thou hast therein done no new thing, nor any thing which I had not before hand well séene, and by imagination presupposed. I know with what carefulnesse and great forwardnesse of vnderstanding, thou hast taken in hand this busie and vnspeakable charge, to adorne and extoll my name. And although thou hast therein béene constant, diligent and affectious yet (sith in so doing, it séemeth that thou speakest for me) I doe nothing maruell, in that thou hast thought to profite thy selfe, when thou hast béene about mine affaires. I giue thankes vnto thée, and will giue continually, not onely as to a louer and a friend, but euen as vnto Politian, that is to say, vnto a man right wise. And certainly it is a greater thing to bée praised of Politian, then of a friend: for the testimony and iudgement of a friend, might bée deceiued, but of Politian, a friend can neuer be deceiued. And to my Lord Laurentius, no lesse my Prince than thine, I am greatly bound and beholden,

den, hée himselfe therefore is witnesse, I am in great danger, least in so many benefites and merites, which it hath pleased him to bestow vpon me, I appeare to bée ingratefull and barbarous.

Marsilius Ficinus, writeth vnto Angelus Politianus.

IF now Politian, I should say, that I greatly marualled at the hautinesse and eloquence of thy style, some peraduenture would suppose that I were to full of marualling: certainly in others, I am accustomed to marualle at thinges, for the nouelty of them: but in Politian, I marualle at thinges which are vnto mée of long time very well knowne: howbeit for a verity I now haue in admiration, not olde things but new thinges. For my Politian, hath so happely increased within short space since his youth, that for his style, hée séemeth vnto mée wholy another man, and altogether new: and therefore hée then being euen a child, hath not smally pleased me, and being a yong man greatly pleased me, now that hée hath passed his youth, doth perfectly and worthily please

me: for euen as his beauty hath daily encreased, so also hath increased his grace. And certainely also this pleaseth mée well that it should so be, for this cause: for oftentimes I presupposed, and as it were prognosticated, that it would so come to passe: therefore I pray thée hold on as thou hast begun, Diuine to the end that thou maiest likewise make me a true Diuinator. In respect of that, that thou extollest the Marsilian in euery place, with passing praises, I doe maruell no whit at all. Who is hee that in pronouncing his proper praises is not vehement, and warmeth not himselfe? Who is he, vnsensible, that delighteth not himselfe in that which belongeth vnto himselfe? Francus declared vnto vs, that thou hast had talke of vs with all the wise and learned, especially with Hermolaus Barbarus, What wilt thou that I doe for thee, Certainely I will willingly doe it. Farewell.

Politianus answereth vnto Marcus Fascinius.

THou perceiuest not in mee euery day newe things which are worthie to bée praised, but rather newe thinges in thy selfe,

selfe, through the which thou praisest mee and that which semeth vnto mee, such aboundance, is thy exceeding loue: whereby (as Propertius reciteth) of nothing, is raised a great history. And verilie I thinke thou wilt make me a Diuinator, for thou hast caused mee to diuine, when as euery day I say & preach that thou art a diuine: Farewell.

Innocentius Pope, to Angelus Politianus.

My welbeloued sonne, health and Apostolicall benediction. The booke which thou lately diddest send vnto vs translated out of Greeke into Latine, wee haue heartily and gladly receiued, as well for the nouelties of the thing, as for the iudgement of diuerse, whom in these parts we esteeme for learned and wise. It is so well furnished with learning and wit, that therewith our Libraric shall bee greatly adorned: and therefore, wee giue thee most hearty thanks, recommending thy vertue vnto our Lord, and exhorting thee from hence forth to persever in like things: to the end that by these honest labours, thou maiest one day get greater praises, & that thou maiest

maiest deserue at our hands more fertile grace, and in token, as well of the good will that we know to be in thée to ward, as for the great fatherly loue that wee beare towards thée, wee haue thought good to send vnto thée two hundred Crownes, by your welbeloued sonne Iohn Turnabon, to the end that by such succour of liuing, thou mightest more easily support and also accomplish thy labours and workes.

Geuen at Rome, at Saint Peters, vnder the seale of the fisher the xvj. of August 1487. The third yeare of our Pontificality.

Prince Lucidor to the Ladie Alastraxeres.

MAdame, were it not, that I thinke yée haue béene strangely misinformed of the great wrongs Don Florisse hath done vnto me, I suppose your diuine excellency would not haue béene in battell against mée, to haue hindered the effect of the execution of that iust vengeance that I ought to take vpon him, as well for mine owne cause, as also for the iniurie the Amadis of Gréce (his father) hath done to my

my sister Lucille, who is here with mee. But to the end Madame, that you may know, that he hath iustly mooued me to assaile him in such sort, as ye haue seene, ye shall vnderstand, that hee hath violently forced and let away Helene the daughter of Appolonia, who of long time hath been promised vnto me, to be mine espouse, and for such haue I accepted her and will haue her. I pray you then consider, how much the thing must grieue me, and shew not your selfe to be so great an enemie to your owne highnes and good renowne, as to hinder the execution of so iust a reuengement: but rather, to shew fauour and aide vnto him that followeth it: thus doing, you shall obserue the integritie of your iustice. And thus Madam (presenting my humble commendation to your good grace) I shall pray the Soueraigne to giue you the accomplishment of your desires.

Your Cousin and entire good friend Lucidor of, &c.

The answere of Alastraxeres to Prince Lucidor.

EXcellent Prince Lucidor, the diuine Alastraxeres (daughter of mighty Mars the

the God of battels, and of the triumphant Zaphara Quæne of the mount Caucase and of the East mountaines) doth send you salutation and amitie. Ye shall vnderstand that I haue receiued and read your Letters, wherein you greatly complaine that I haue aided Don Florisell, by whom yé alledge that you haue béene greatly iniured: for answere thereof, I pray you consider how much I am bound (as all other Princes ought to be) not onely to minister iustice and fauour to them that haue good right, but also no lesse bound to requite good déedes and seruice done: and surely I am asmuch bound to Don Florisell, as one person may be to another, and that for many causes, which to declare to you at this present, would be too tedious. Therefore it séemeth to me, that you shall not be offended with that which I haue done in his defence, yea, though I had heeretofore knowne your difference: for my highnes doth bid me succour him in such necessitie as I found him, neither ought you to haue procured reuenge and iustice by inequalitie of force, but first to haue summoned and aduertised him to repaie the iniurie he had done you: and if thereupon he refuse to

satisfie

satisfie your reasonable aduertisement, then might you proceede further by good and moderate deliberation. Thinke and esteeme therefore that I haue done but my dutie to Don Florisell, neither will I refuse to satisfie you, and to maintain your right euen against him, the matter being first well knowne and examined. But in the meane space, I pray you to agree and accord the difference betweene you without shedding of blood, and not to present the impetuositie and hastinesse of your choller, which hath caused you to haue the surname of vengeance, not conuenient truely for a Prince: for the Gods would that we should leaue all vengeance vnto them, because, we cannot keepe a meane in the executing thereof, and punishing of them that haue offended vs. As touching me, I will take paines, and perswade him for peace betweene you, assuring my selfe that he will not denie it me. And in this hope, I will end at this time wherein you and all my Lords of your company shall finde my recommendations to your good graces: beseeching the gods to maintaine you in health. Wholly yours and ready to do your pleasure, the diuine Alastraxeres.

Innocens

Innocent the viii. Pope, to his welbeloued sonne Laurentius de Medicis.

WElbeloued sonne, health and Apostolicall benediction. We giue thanks vnto thy deuotion, for that through the same, our welbeloued sonne Angelus Policianus (a man very learned and expert) hath sent vs a booke, translated out of Greeke into Latine, dedicated vnto our name, and the which not only by our owne iudgement, but also by the iudgement of other wise men, vnto whom wee haue shewed it, is greatly commended. It shall be of vs (as apertaineth) greatly esteemed and honoured, and shall be an ornament in our Library, which shall bee vnto him a testimony of his vertue and learning. We exhort thee aboue all things to prouoke and moue the same Angelus, by thy authority, to make and compose like workes, which will bring forth vnto him vulgar estimation, and vnto vs no small delectation: who, for so honest labours, partly by benefites, partly by other things, will cause that worthy thankes and reward shall bee employed and giuen vnto him. And now in token thereof, we haue appointed to bee sent vnto him, by your well beloued Son

Iohn

Iohn Turneban, CC. Crownes, to the end that this booke should not remaine without recompence. Yeuen at Rome at S. Peters, &c.

Angelus Politianus to Innocent the 8. Pope rendreth salutation.

I know not in what sort to render thee thankes, most holy father Innocent, soueraigne Bishop, which hast with so great praises, and ample liberalitie rewarded our small labours, which thing I consider and interpret to haue bene so done for this cause: to wit, that it hath pleased thy holines and blessednesse by this meanes to erect, and stirre vp the mindes of learned men (which of long time haue lien still, and as it were slumbred) when they vnderstand to bee in so worthy a Bishop of this times, such and so great humanitie and liberality, that now euen the basest and least in order, remaine not only praised and honoured, but also liberally recompenced: certainely these praises together with the present and vnlooked for benefits on me bestowed, haue added vnto me as it were spurres and prickes, and haue charged me with a great carefulnesse, so to keep

and

end behaue my selfe, that at no time, or by no cause I be found to be vnworthy of this thy liberalitie and fauour, whereof I will take care, and will so inforce my selfe that this our tender territorie, (to the tillage whereof thy magnificence hath now giuen such and so great succour) shall bring forth hereafter new reuenewes to thy sacred Maiestie.

Valeat tua sanctitus. Florentia, &c.

Ganlduane to his fellow knights, and souldiers.

VNderstand (my companions) that the first and soueraignest goodnes that may be in an armie, is to haue a head ruler, that can wisely order and aduise the thing that is requisite to be done: and the next, to haue obedience in executing the thing that he commandeth. We haue here not onely one Captaine, such as I speake of, but two or three, euen moe than twenty, who are so agreeing together, that there is but one will, one heart, and one aduice. Seeing then the first goodnes and benefite is not denied vs, let vs draw nere to the second, and so no doubt shall we cause our for-

tune

fortune to aide vs against the discourteous king that is vpon the earth, who purposeth to destroy our goods, and liues, through the huge and mightie armie that he hath caused here to arriue, thereby vterly also to impouerish and deflowre a poore Gentlewoman. But yet is he farre from his count and purpose: for wee will assist her, as long as we haue any life in our limbs, or bloud in our bodies, accomplishing the vow that we (receiuing the order of Knighthood) are bound vnto. And whether we liue or die, it shall be vnto vs an immortall glorie, and valiantly to fight against him, that ought to be a iust defender of all Ladies: so that the thing, that of many might bee called foolish hardinesse, shall as concerning vs and in our quarell, be called vertue and magnanimity of courage. Boldly let vs therefore runne in vpon them, without feare of death, or any danger, hauing nothing before our eies but honour: for in such like warlike actes, Fortune her selfe would not be feared nor doubted. And if we be victors, in as much as they are more than we in number, so much our glory shall be the greater, and our name so much the more spread abroad,

taking vpon vs with so great an hart and courage, a thing almost to man incredible.

A certaine man writeth to a Booke-binder of Paris.

WOrshipfull Sir, assured I am, that if I should commend mee an hundred thousand times vnto you, yet should I do lesse then nothing, if it pleased you not to account me for one of those that wish you well, therefore I pray you commend me vnto you: certifying you that since my departure, I haue written sufficient matter vnto you according to my rudenesse, whereunto you haue made me no answer. Howbeit I marueil not thereat, considering that you haue beene so busied about the vrgent affaires of the King, that you haue had no leisure to attend thereunto: wherefore ye are worthily to bée excused. And though it be so that I am transported into a farre countrie, to execute needfull things, yet is it not to be supposed, that true loue should decay, thorough the visible separation made betwéene two friends, whereof you are the one and I the other, at the least I am yours, and beléeue that you are mine. And therefore as mine,

I

I haue not, nor will not deferre to write vnto you, trusting and being assured that through the receiuing of my Letters, I shall cause you to be more ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstand, that if it would so please you, I would gladly haue certaine little bookes (whereof I spake vnto you) dispatched from the binding, handsomly and neatly; as you know well how to doe them: yea, farre better then I can expresse and write vnto you. Of a thing well done the praise remaineth to the Author and doer thereof: wherein I know you shall be partaker, for that you worke so perfectly as no man will nor can finde fault therewith. Moreouer, if there bee any thing in these partes, wherein I may pleasure you, doe but command it, and I will obey, according to the possibility of your said friend, not to bee compared to his good will: recommending mee alwayes most humbly to your worship, vnto your wife, and to all your Children, vnto whom I will not forget the Wine, my Bookes being properly and handsomely bound and dispatched. Thus cease I for this present, beseeching our Lord to send you

health and welfare with long life. From Selure the 11. day of October.

An Epistle of Angelus Politianus to Laurentius de Medicis his Vncle.

BAptista Leo Florentius, of the most cleere and noble familie of the Albertines, a man of excellent spirit, of good and deepe iudgement, and of exquisite doctrine, hauing left vnto vs his posteritie, many noble deedes, actes and monuments: consequently and in fine thought good to report vpon x. bookes speaking of Architecture, or the science of building, the which being amended, corrected and polished, intending to set them forth to light, and to dedicate them vnto thy name, was by fatall ordinance preuented by death and so deceased. His brother Barnard, a prudent man, alwaies mindefull of thee amongst the chiefest, to the end to aduance the memorie of so worthy a man, and to render thankes for thy merites on him bestowed: the foresaid bookes written according to their true paterns and examples, and reduced into one volume, he doeth offer and present them vnto thee, my good Laurentius,

And

And in very déde he desired I should commend and adorns with words the same gift towards thée, and also towards the author thereof, Baptista Leo: The which I haue not thought good to doe in any case, to the end that through default of my vnderstanding, I diminish not the praises of a man so excellent, and of a worke so well brought to passe and finished: for vnto that worthy worke shall come more honour and renowne by the learning and reading of it, then by any words wherewith I am able to set forth the praises thereof. fearing and doubting difficulties of the Epistle, and doubting also the imbecilitie and weakenesse of our Oration: for vnto any man not ignorant of the perfection and integritie of the renowned Letters, and of the secret and hid discipline; and it might bee doubted, whether his speech and style doth more touch the art of Oratorie, or of Poetrie, whether it be more graue or ciuill. In this order he hath followed the true race of the Antiquitie in such sort, that he hath by sence comprehended and reduced into example, not only the reasons of the ancient builders, their engines and instruments to worke withall, but also hath wonderfully

fully excogitated & published new formes and styles of buildings: yea, and besides this, he was also a good Painter, and cunning Carver. Howbeit in the meane time he ordered all things according to true proportion and measure, in such sort, that all people might report of him singular and worthy thinges: so that I judge and suppose, that I were better to bee silent, then to speake too little, euen as Salust said of Carthage. To this booke therefore, (O Laurentius) thou shalt attribute most principall and chiefest place in thy Library, and shalt reade it diligently: and shalt care to publish it commonly: for it is worthy to passe often by the mouthes of expert and learned men: yea, it is a fauourer and a very patrone of learning, amongst all men liuing, now fallen vnto thy lot. Farewell.

Angelus Politianus to a certaine friend of his.

IF I had begun to haue loued thée, for thy riches, I should now haue ceased to loue thée or to be thy friend, for that thou now ceasest to be rich: but moreouer, if I had now ceased to haue béene thy friend, then

then had I not bene thy friend, neither when thou wert rich, but a flatterer: the which whosoeuer can be, can not be free, but a bond slaue.

Politian to his friends.

YOu are many, which together demand Letters from me, but beholde I send vnto many, but one onely, for it behoueth to send only one Epistle vnto many, whom I onely loue. The which shall be as good as many, when many of you shall reade it.

Politian to an enuious person.

THou art enuious to euery one of euery thing saue enuy, but of that thou art enuious, towards thy like, who is yet more enuious then thou: and by that meanes there is no enuy in thée: and yet notwithstanding thou hast enuy at his enuy, and by that meanes hée is lesse enuious than thou. Who you are, I will not expresse, because I will not make you more miserable then you are already: for if I should publish your name, you would haue enuy, euen at your very name it selfe,

not one of you at the name of another, but either of you at his owne.

Politian to a ſlanderer and detractor.

VNto thée, which ſpeakeſt euill of me I intend not to anſwere euill, leaſt peraduenture thou ſhouldeſt ceaſe from ſaying euill by me, that is to ſay, from prayſing me: for in very déede, who is he that is more rightly praiſed, then he of whom euill is ſpoken by an euill man? And in reſpect that I call thée an euill man, that is ſo farre from being euill ſayd, that nothing can be better ſaid.

Politian to his friend Ceſar Carment,

THou ſuppoſeſt thy ſelfe to be contemned, becauſe I write not vnto thée; I ſhould contemne thée, if I ſhould write vnto thée: for if I contemned thée, then durſt I write vnto thée theſe anſwers, either that I am buſied, or that I haue no leiſure for thée. Farewell.

Poli-

Politian, to Iames Modeſt.

THou art ſorie becauſe I write not vnto thée: be ſorrie no more, for now I write vnto thée. Farewell.

Politian to an vnconſtant perſon.

THou haſt not giuen me that, which thou didſt promiſe me: I finde my ſelfe grieued if thou haſt forgotten it: and yet more grieued if thou haſt not forgot it.

To forget, is the propertie ſcarce of a friend, and not to giue when it is remembred, is the propertie altogether of an enemie. Farewell.

Angelus Politianus to Picus Mirandula.

THat which I would ſhould haue béene corrected by thée, thou praiſeſt it: but thou doeſt that thing eaſily, which thou doeſt continually. Farewell.

Politian to a friend.

THou art angrie and ſorie, becauſe Simias doth reprehend me: hée doth reprehend me, to the end that he might ſearch

the

the safegard of himselfe, as a man beset with those that doe much reioyce of flatterers, and yet more of detractors.

Politian to a promise breaker.

MUch more equall had it beene incontinently to haue denyed that which so earnestly I requested, then afterwards not to performe the thing, which thou (being a graue man) hadst so liberally promised: for then it had beene no iniury seeing that thou didst owe me nothing, but now it is iniury, for thou doest owe it me, and must owe it me, seeing that thou hast promised it me: and certainely I doe not yet beleeue that thou art of that sort of people, whom their promises doe not binde them. And to the end that I haue not hereafter occasion to beleeue it, I would wish thée to keepe such promises to thy selfe: onely this I request thée, that if thou wilt not giue and performe vnto me the benefit, yet cease to be iniurious vnto me which thou shalt doe, if thou forbid me to hope any longer in vaine. Finally I shall be greatly beholden vnto thee, if thou giue me that which I request, and shall greatly maruell if thou giue it me not. Farewell.

Politian

Politian to his freind.

I Was very sorry and am very glad, because thou wast sicke and that thou art whole. Farewell.

Politian to Picus Mirandula.

I Was first vanquished of thee by learning, and vanquished by spirit: yet nevertheless, I reioyce me to be vanquished, and doe in such sort reioyce me, for that I doe love thee, and so love, that by the which I was vanquished: but now by thy humanity am I vanquished, which thing certainly I cannot suffer, because it is vnhonest. But I doe suffer it, for that there is nothing vnhonest vnto me which vnto thee is honest.

Politian to a certaine friend of his.

THou art sorry, because I, which am thy friend, have vanquished thee in disputation. Thou oughtest not to be sorie: for if all thinges be common vnto friends, I am no more a vanquisher then thou: and no lesse vanquished then thou.

But

But peraduenture thou art sorry, because that by such law of friendes, I am not a perfect vanquisher; I which haue the vanquished. Farewell.

An Epistle of Ioannes Picus Mirandula, to his deare friend Iacobus.

Antiquarius.

AMongest all the pleasures which I tooke, when I was at Florence thorough the commendable vsage of Politian, (a man in my iudgement, of all other most learned and skilfull, as touching them in our time,) that was not the least, but excéded, when he incontinently gaue vnto me by graue Epistles sent vnto him, to the end that I might read them with their answeres, in the same forme and excellent order, that they passed betwéne you. In those Letters and Epistles I did greatly delight me, for the singular prudence therin contained, whereby also in weightie matters and great affaires, thou art of the most prudent and wise, greatly commended, both for the sobriety, and also for the séemely adorning and beautifying of thy Oration. Furthermore, thy letters were acceptable vnto mee, not onely because in

some

some of them there was honorable mention made of my name, but also I delighted my selfe therein, for the testimonie of such a perfect man, by reason of the conscience, graunting and giuing iust consent, which not dissembling any thing, of that which it ought, did manifest, and discouer the matter, euen as it was, striuing with great force, as willing to be deceiued: and thus am I double beholden vnto thee, by reason of thy vertue and also of thy benefites done vnto vs. I had thought by my Epistles, sundrie times to haue rendred thee thanks, least peraduenture towards thee, I should haue bene thought somewhat vngratefull, or esteemed rude and vnciuill: yet deferred I the time (because I know thee and our good friend Politian, to be so exercised with letters, passing to and fro betweene you,) as not willing with such importunate hast to babble against the Muses, and as the malapert gaggling geese: to interrupt the white swannes interchangeably singing: besides this, I perceiued by Politian: that thou haddest vnderstanding of our good will towards thee. And now haue we receiued thy letters sent vnto vs, lately deliuered to Bernard Ricius, (a young man

of

of great towardneſſe) wherein thou doeſt attribute vnto me that, which I dare not requeſt, neither thinke to haue ſo much merited. The greatnes of thy humanity doth now burſt our ſilence, (except we ſhould ſeeme vntiuill or proude, and therefore I cannot chuſe but giue thee great thankes, and impart vnto thee immortall praiſes: not onely becauſe thou beſtoweſt vpon me no ſmall vndeſerued commendations, but alſo by reaſon that thou ſo tenderly loueſt me. Therefore vnto thee I ought to make recompence, euen aboue my power, neither is there any thing ſo hard or difficill, which for thy commodity I would not take in hand. Farewell. Made in the fields of Farrar the 27. of July. 1494.

Here endeth the ſecond Booke.

The

The third Booke.

Containing the manner and forme how to write by anſwer.

A Father writeth vnto his Sonne.

WElbeloued Son, after commendations appertaining, &c It is already three Monthes agoe, and now at this preſent going on the fourth, ſince wee receiued any Letters from thee: me thinkes thou mighteſt haue coniectured with thy ſelfe (if thy heart had not bin altogether ſtony) in what troubles and calamities, I with thy weeping and ſorrowfull Mother doe liue. There are now 24. Winters gone and paſt, ſince forth of thy Mothers wombe into this tranſitory life thou waſt brought, and becauſe euen from thy youth vpward, I was a careſull and

and desirous Father to sée thée good, modest, gentle, kinde, and with all other vertues adorned (beholding then the sharp wit and lively memory of thy naturall inclination and spirit.) I thought good (as thou knowest) to send thée to Paris to the studie of the Ciuill Lawes, according to thine owne desire: thou hast now bene there foure yéres, and I determined to giue thée yérely an hundred crownes for the sustentation of thy liuing, to wit, at the end of euery sixe monethes fiftie: and moreouer, to send thée apparell of Silke, and Cloth for the arraie of thy body. Thou shalt vnderstand (my déere childe) that thy mother hath béene my wife xxvi. yéres: I haue had (by the goodnesse of God) of her, two children onely, whereof thou art the first, and after thée Loyse thy sister vpon whose vertuous life the Sun beames hauing shined by the space of xviii. yéres, and I knowing her worthy of a husband, haue thought good this yére to marry her, and to giue her to Holie Loyer, for his legitimate and lawfull spouse: and because that he is a rich man, it behoueth mee for the full summe of her marriage, to giue three thousand pounds, so that I was con-

constrained to paie him not onely all the readie money that I had, but also to borrow more then three hundred Crownes, because I would not faile of the fidelitie and promise, which I had made him.

This therefore was the occasion that with my Letters the viii. of August last past, I had not the meane to send thee more then thirtie Crownes, within these xv. or xx. dayes I will send thee the other twenty for the full accomplishing of the terme past, and the fiftie for the beginning of the yeere present. Therefore, for default of the said money, cease not from anie manner of studie: but now it pleaseth me to talke a little vnto thee. Thou then drawne by disdaine, and mooued with vniust ire, for so light an occasion (as voluntarily willing to worke vengeance) staiest thou to giue answere vnto the humane and gentle Epistles of thy Father: vnto the sweet and louing Letters of thy mother: disdainest thou to answere brotherly the tender letters of thy chaste, prudent and new married Sister: O thou miscreant, thinkest thou peraduenture that the pittie of thy Father would not haue sent thee the twenty crownes, which for the necessitie and or-

nament of our house could not then be done? O heroicall cruelty of a childe. O heart of yron, O barbarous visage, O wickednesse worthy to bee carried to the vttermost ends of the world: I see well inough how wise thou art become, to know how to molest me, euen at the very heart root, together with thy miserable mother, who for that thy plague of spirit, taketh her dayly nourishment with sharpe and bitter anguishes. The Virgilian Queen Dido of Carthage, was neuer so passioned with loue towards her pittifull childe Ascanius, as (by thy occasion) the tenderness of the charity of thy mother towards thee, is at this present afflicted and desolate, and for thee only she liuing doth account her selfe miserable and vnfortunate. Alas, I pray you tell me, is this the doctrine of the sage Plato? Are these the instructions of Aristotle, that prince of nature, who saith that it is not possible, that children should make recompence to their Parents, for the goodnes by them receiued? Thou then (if thou wilt that thy mother liue) take forth with thy penne and write, to comfort her. Thou oughtest to remember (as a reasonable man) that she brought thee into this

world,

world, that thou wast tenderly and warmly nourished in her wombe, and that thou diddest there receiue thy life, limmes, flesh, blood, sinewes and bones; since which time also, how careful and diligent a father I haue beene for thee (to auoide the vanitie of worldly praises) certainely I demand none other witnes but euen thy selfe. Phaiaris, although he was a tyrant, and of notable seuerity, yet sometimes appeared ciuill, who writing vnto his sonne Paurolus, sayeth vnto him, that a childe ought chiefly to be mindfull of the benefits of his parents. Alas I pray thee read the historie of Valerius, where thou shalt vnderstand the pittie of Coriolan, towards his mother: and the promptnesse of the pittifull heart of Simon the Athenian, towards his Father Miltiades. Finally, I had purposed to haue continued longer in this Epistle, but the teares which fall from mine eies will not suffer me to passe further. I beleeue that through the great anguish of the griefe that thy pitifull mother sustaineth if she should see thee in her presence, she could not say to thee, O sonne write vnto me, but I doubt not but that those her distilling teares would forthwith pricke thee forward to

wrote vnto her and because she is thy Mother, (and that both good and worshipfull) thou mightest peraduenture learne the duty of true pitty, not bashing to accompany her with sorrowfull wailing and repentance for the errour towards thy parents (without due consideration) by thee committed. God kepe thee, and vouchsafe to make thee worthy of his infinite grace. Thy father, &c.

The answere of the sonne vnto his Father.

DEerly beloued father after most humble commendations vnto you and my louing Mother, beseeching you both of your daily blessing, &c. Father, although I know your aduice to be truer then the voice of the Cumane Sybille, or the oracle of Apollo, neuertheles I thinke it my dutie, to make briefe answere vnto your graue and learned letters. You by them (togither with the great pitty of my mother) haue made mine eies so tenderly moysned with tears, that not onely in one thing, but also in many, if I had beene before your presence (your fatherly benignitie, togither with my Mothers clemency considered) you would

would certainly haue iudged your onely sonne, worthy of pardon. He that should blaspheme God, yea or his father, or mother, me thinketh he were not worthy to be reasoned withall, but rather to be punished: for in verity there is nothing more vnseemely in a young man, then to giue occasion of anger vnto a man of ripe age. Therefore, as Marcus Cicero writeth, wisdome is the knowledge of good and euill things. And this goeth morally. Aristotle disputing saith, that it falleth not for youth to prouoke displeasure. The morallist Seneca sweetly writeth, that the wise man is temperate and constant: and he that is constant and without perturbation, and wickednesse, is he that is quiet and vntroubled: then to conclude, the wise man is happy. Therefore extend your pittie vnto me: for according to the sentence of Fabian *Quintilian*, he that repenteth him of errour, is worthy of pardon. But because I will not be long in writing, it may please you to vnderstand, that in this towne of Paris, wee had great scarcitie of victualls this yeere. Corne is at a very high price: I say nothing vnto you of wine, which at this day is risen vnto such a

price, that of many persons it is quite forgotten. I know well, my deere Father and Mother, that you would not have me to indure scarcity of victuals, for the which my garments, already foure moneths agone, gaged to mine Host, which causeth me to be more importunate to demand money of you, which through your goodnes I attend for, with earnest desire. To finish, (my duetie vnto you both remembred) I humbly recommend me, and also to my well beloued Sister.

Your humble and obedient Sonne, &c.

The Father writeth vnto the Sonne.

VErily my Sonne, thou writest the occasion through thy euill behauiour to haue mee sooner than I ought vnto my grane: for not long agoe here in this towne of Lions, diuers gentlemen and merchants affirmed vnto mee, that all the clothes of scarlet which thou diddest carrie with thee were lost. Also I am aduertised by my trusty friends, that sundry dames in Lions goe sumptuously graced with our clothes of like, and thou of them hast none other payment, but that thou takest account to

rettly in the night. This is not the faith which thou diddest promise mee at thy departure: therefore thy Mother continually weepeth, and thy two vertuous and honest sisters lament without ceasing. But tell me, with what knues thinkest thou that thou doest wound the most secret parts of our hearts? Therefore, be ready to amend thy error, or else verily cease to call me father, and hold thy selfe assured (except thou spædily amend) that neither of my goods nor money thou shalt euer haue any part hereafter.

Thy carefull Father, &c.

The sonne maketh answere vnto the Father.

My dearly beloued Father, I haue bin aduertised by your sorrowfull letter of euill aduenture of our merchandize: but because you are my father and a prudent father, it is lawfull for you without occasion to reprehend and to threaten mée: howbeit, hee that committeth not the fault, is alwaies accompanied with swéet hope. Those that haue told you, that I giue your clothes of silke to the dames of Lions, peraduenture haue taken it in euill

part, that I haue not giuen some péece o
like to their wiues, and would peraduen
ture haue taken no care to haue asked them
from whence the garment had come, so that
they had spared their pence. I pray you
therefore my déere father, be content and
glad: for I consume not your goods, but
I sell them aswell vnto women as vnto
men. I send you by your factour 2000.
pounds for clothes of scarlet, and fiue hun-
dreds pound for clothes of like. I will tar-
rie to finish the rest, and the cursed enuie
languishing, shall fall vnto the ground, and
you shall finde me (God to friend) a good,
iust, and faithfull sonne, &c.

The wife writeth vnto her husband.

ENtirely beloued husband, after a thou-
sand commendations vnto you, with
the desire of your health and welfare, ra-
ther then mine owne, &c. Since your de-
parture hence, God knoweth in how
many carefull cogitations and thoughts
I haue liued: and certainely in all my tri-
bulations, through your absence, I haue
found none greater, than in one whole
yeare with much adoe to haue receiued
from you onely two short letters. It may
be

be that some great affaires of the Court would not permit you time to write, or peraduenture that no care of vs doth prick you forward. These verily were not your promises made vnto me at your departure. It may please you to vnderstand, that our two children are in good health, and increase in stature, but not in manners, which to them should appertaine. We are rich of substance more than otherwise, therfore take hēd least couetousnes doe surmount and ouercome you, for riches bē small ornaments, for our children, without the brightnesse of some vertues. Besides this, forget you not, that I haue not any lacke of things necessary of liuing: but know ye that I am a wife, and that young, not better nor worse then another. Therefore, I beseech and require you that you will spēdily repayre home, for wee more require your presence than your money: and thus with great desire doe we attend for you: beseeching God to bless and prosper your affaires.

Your faithfull spouse, &c.

The

The answere of the husband vnto his wife.

LOuing wife, after heartie commendations with desire of your prosperitie and all ours, &c. This may be to certifie you, that within these few daies I receiued some very lamentable Letters from you, by the which you doe greatly complaine of me, for that I should be slowe in writing vnto you. You thinke peraduenture, that from hence where I am in Lions to Amboyse, is like distance of way, as from Bloys to Yours. Verily I haue written at the least nine times in the yeare, and often it happeneth (as you might consider) that, by negligence of the carriers, letters are lost. But to proceed: when I parted from you, I had thought that I parted ioyfully, leauing in your lap our two children, with stedfast confidence to haue committed them to a prudent, sage, temperate, carefull, diligent, and hearty wife, about the gouerning of domesticall affaires, wherein me thinkes there should be no default in you. You write vnto me, that you are a wife, and young, with that which followeth: I say that when I married you,

I

I tooke you not onely for a wife, but also for the most vertuous, most chast, most modest, and most skilfull of all other of your age. I am not couetous, as peraduenture you suppose: true it is, that I aim come vnto the Court, to aduantage vs and our children as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I will write no further. God willing within three iii. moneths I trust to be with you. And thus I commit you and all ours to the blessed Trinity.

Your louing husband, &c.

A Sister writeth vnto her brother.

My welbeloued brother, after most hartie commendations vnto you, &c. I cannot expresse nor declare in words, what grieuous sorows & passions I haue receiued for the death of Francis: your louing and faithfull spouse. Therefore, (were not the aboundant teares and great anguishes wherewith I am bitterly accompanied,) I might peraduenture finde out for you some manner of consolation; but certainely very ill may he helpe another, that cannot in any wise helpe himselfe.

Any

Any other meanes is there not, saue onely reason, which might comfort you, to take, with a good heart, the fierce and vncertain death of that honest, vertuous, and chaste wife: who through the merites of her vertues, I estéeme without all doubt, to bée gone to possesse the eternall triumphs, of the heauenly glory. Wherfore then ought we more to lament the vngentlenesse of enuious death, which in the end destroyeth all things created, then we ought quietly to render the money, which we haue borrowed: for that gift of life lent vnto vs by the generall creatour, ought to bee restored without any lamentation. Therefore I pray you, studie with me to praise God, for the faithfull departure of your welbeloued out of this transitorie life: and so bring vp Loyse my deare niece, that she may follow the manners of her mother. Would the bitter raine of the humour that falleth from mine eies haue ceased, I wold haue béene more large in writing vnto you. The eternall God, of his infinite pittie, preserue you and yours, in peace and prosperitie.

Your louing sister, &c.

The

The answere of the Brother vnto his Sister.

DEarely beloued Sister, after louing recommendations vnto you, &c. The tendernes of the swéet style of your gentle letters, hath caused somewhat to cease the aboundance of the moyst humor gushing from mine eies: therfore I cannot by any sufficient words expresse the things which I doe owe, and euen vntill the last day of my life shall owe vnto your piety, goodnesse and curtesie. I know how tenderly you take the memorie of Francis: also I know the effect of the singuler loue, which shée bare vnto you. Your neice humbly recommended her vnto your benignitie, I trust that she will follow in all things the gentlenesse, and honesty of that her vertuous mother deceased. Wee in the meane time shall alwayes be ready to accomplish your request in all things at your pleasure. God haue you in his blessed tuition.

Your faithfull Brother, &c.

A Mother writeth vnto her Daughter.

VVEibeloued daughter Antioner, after due commendations vnto you, &c. Very acceptable (deare Daughter) were your letters vnto mée, partly for hauing aduise of your health, and partly to vnderstand that Peter your sonne doth so diligently attend to the beginning of his studie. To aduertise you by motherly charity, of that thing, which appertaineth both vnto my honestie and yours: it is so, that within this little while, I haue by diuers voyces vnderstanded, (I wot not what) of your ill renowme, from those parts of your towne of Bloys. You know (my daughter) at sixteene yéeres of age I was married, and at xxiii. remained widdow with two children, and vnto this my age of Lii. yeares, there was neuer none that could say any thing against the integritie of my life: neither haue I at any time passed for a husband. Thou verily at xvi yeares diddest take a husband, and now at xxv. yeares remainest widdow, with one sonne onely. Sixe yeares hast thou possessed thy husband: therefore thou oughtest to be satisfied of worldly things.

Thou

Thou art rich and art left vnder the ſtate of a widdow: Wh I pray thée for the loue of the eternall God, and for the obeyſaunce that thou oweſt vnto me, that thou wilt be well aduiſed, not to maculate or blot that widowiſh and decent habite, which thou beareſt, for the worſhip of him who of thy virginitie gathered the firſt fruites. The Lord be with thee.

Thy pitifull mother, &c.

The Daughter maketh anſwere vnto her Mother.

DEare and welbeloued mother, after moſt humble and reuerend commendations, with the deſire of your long life, &c. Through your laſt briefe letters I am become altogether melancholy and ſorrowfull; and not for that the occaſion ſpringeth of you, but of the vnhappineſſe of the wicked world. Verily with moſt humble obedience I receiued all thoſe admonitions, which came from you my diſcreete mother Hippolite, as we read in the ancient hiſtories, becauſe he would not conſent to Phædra his horrible mother, was by her occaſion cruelly put to death, without

without deserts: so I, by the pestiferous tongues of other, am innocently slandered. Wherefore, harken I pray you my deare mother, you know Clare very well, who hath a brother xviii. yeares old a drunkard, evill taught, a gamester, and a glutton, these two yeares hath he by letters, gifts, and promises gone about dishonestly to tempt me, and this doth he not so much for his owne desire, as for the wicked will of his sister Clare, who being about xxx. yers of age, and richly married (but vnto an old man) is very liberall of her loue vnto whosoeuer demaundeth it. And because that she is my neighbour she would gladly haue me ioyned in loue with her brother: but that shall notwithstanding nothing prevaile him, though mistrustfull persons speake their pleasure. No more at this time, you vnderstand me well, God prosper and preserue you.

Your obedient and louing daughter.

One Lord writeth vnto another.

RIght honourable Lord, after due commendations, &c. It is already three moneths agoe since your honor by your learned and prudent Letters requested me

mée, that if it were possible to vse such meanes and diligence in speaking vnto William Ardiler, that it may please him to serue your Honour in the office of a Secretary, because he is a man skilfull and quiet, and also of meruailous elegancie in composing. Verily I vsed all the meanes that I could to induce him vnto your Honours desire: the attempts that I gaue vnto him in that matter, did at the beginning nothing auaile: for he excused himselfe to be weary of seruing Lordes, and that he now loued to rest, and to giue himselfe to nourish his little Childe: but in fine, I so handled the matter, that within one month he will depart hence to goe vnto you. I tolde him, that your Honour would vse such liberality as his vertue requireth. I take great pleasure, for that your Lordship shall haue néere you, a prudent, loyall, learned, a wonderfull obseruer of Antiquities, a great Historian, and in the pleasant pastime of Poetry, a man without comparison: which shall be great satisfaction to the ardent zeale of the diuine vnderstanding of your excellency: which I pray God still to prosper and increase, &c.

The answer of one Lord vnto another.

RIght Honorable, after continuall commendations, &c. Your Lordship knoweth, in how troublesome and wearie exercises wee haue consumed the other part of our transitorie and miserable life: therefore, your Honor by the humanitie thereof, must pardon our vnlearned Letters: but now, by vertue of your Honor, we possesse the gentle and quiet personage of William Ardiller, for the loyall and good Secretarie of our affaires. Certainely I loue his humanitie and gentleneſſe, his iudgement doth greatly pleaſe me, and the eloquence of his ſpeech delighteth me. If all the holy Church of the Christians, had as well chosen their Bishops, Deacons, & Ministers, as I haue done my Secretarie, vndoubtedly the religion of our Catholick faith would be had more in reuerence, and better spoken of, then wee ſee it is in this our miserable time. I certifie your Lordshippe, that as soone as our foresaid Secretarie came to salute vs, wee immediately of our curteſie gaue him fiue hundred crownes of Golde. God for his clemencie send prosperitie to our affaires: for

vnto

vnto our said Secretarie, and to all mindes like vnto his, we will at all times enforce our selues to giue all commodity & fauour. Heere will I make an end, and commit your Lordship to the blessed Trinitie, &c.

A Gentleman writeth vnto a noble Captaine.

HOnorable Captaine, after most humble commendations, &c. I am aduertised by Letters from my Son, that your honour through your gratious goodnesse, hath placed him in the number of your men of armes: for which thing I with all our parents and friends, doe so much remaine bound vnto you, that in veritie we are not able to expresse it in words. O how precious is the seruice that is done to a liberall man! but much more happie, and more praise-worthy is the Lord who knoweth his loyall and faithfull seruitor, and rewardeth him with condigne benefits. The hawtie worthinesse of your magnanimitie doth cause vs, that though wee be absent in body, yet our ardent loue is alwaies at hand, and neere you.

No more at this time, but the Lord prosper your affaires, &c.

The answer of the Captaine vnto the Gentleman.

WEl beloued, I heartily recommend me vnto you, &c. Right acceptable vnto me were your Letters, replenished with loue and humanity, by the which, you with your friends and kinsfolks, dos appeare to be willing to giue me thankes, for that I haue chosen your Son into the order of my men of armes. I will answer you briefly: vnderstand yee then that in the feates of Cheualry, where the matter standeth of life and death, of pouerty and riches, of honour and shame, I make not election by friendship or fauour, but I preferre men to higher degra by their vertue: and therefore the wisedome, counsell, and manly courage of your Son constrained me to honour him, who is ready to be further preferred. You in the meane time liue quietly, and if he doe you honour, giue the praise to God, and not vnto me. The eternall haue you in his keeping, &c.

One Gentleman writeth vnto another.

RIght worshipfull, my hearty commendations vnto you remembred, &c. I haue

haue presently receiued your graceful Letters, which were welcome vnto me for two causes. First, because they were yours, and secondly, because with them I receiued from your worship a liberall present: to wit, halfe a dozen of Pheasants, and a couple of Hares. I heartily thanke your gentlenes. We are also Hunters, but it behoueth vs to pray vnto (Diana the auncient Goddesse of the Forrests) that she would vouchsafe to send vs some worthy prey, wherewith we might striue to remunerat in price, that guift of yours: but if (peraduenture) you surmount vs in the worth thereof, yet in seruitude of loue, you shall neuer surmount vs.

Yours as a Brother, &c.

The answer of one Gentleman vnto another.

RIght worshipfull, after my hartiest recommendations, &c. Greatly am I satisfied, to haue had occasion to prouoke you to write vnto me: for there are many dayes and monthes past, since I haue had any meane to know how you doe. It greatly pleased me that our guift seemed not base vnto you, howbeit wee sent you not so

small a present, for the desire to haue it changed, but onely to content the great good will and affections of our mutuall loue. If it please you to visite vs this time of Lent, we will goe vnto the hunting for vs prepared. Thus rest I.

Yours as a brother, &c.

One marchant writeth vnto another. Laus Deo, in Boloigne. Le, 25. Aprill. Anno. 1567.

TRustie and welbeloued, I heartily commend me vnto you, &c. After you were departed from vs, forthwith I dispatched the ship, and laded the same with fortie tunnes of Malmsey, which the yeare past I kept for a better vent. We vnderstand by aduise from Antwerp that Mulkadell is worth forty French crownes the tunne at the least, and also other wines of Candie, to bee worth 35. crownes the tunne. I trust we shall come to a good account, and so much the more for that I am only informd by your factors, that the gallies of Venice, shall not goe this yeare into Ponant. I suppose that you shall not make a sale of all your wines at Deepe: therefore let it not be troublesome vnto you,

you, to make your voyage vnto Roane: there to dispatch the rest Peraduiso. It is vnderstanded by letters from Lions, that there is such abounndance of wine in Prouence, that it beareth no price. You therefore beeing arriued at Roane, be carefull to giue me aduise from time to time, of euery thing that you shall doe, and of the estate of merchandize. Thus in hast I commit you to the Lord, who prosper your affaires, &c.

The answere of one Marchant vnto another.

In Deepe the 3, of May. 1567.

RIght trustie, after hearty recommendations, &c. Yours of the 25. of the last moneth I haue receiued, by the which I doe gladly vnderstand your diligence in the expedition of our shippe, which (thankes be to God) is in safety arriued. The merchant of Roane incontinently came downe, who hoysted vp the 40. tuns of malmesie at 60. crownes the tunne, whereof I am glad. I intend to send our other ship to Nants, and there to change our wines for wols, which I trust wee shall sell deare: for at this present they are

greatly desired, by reason that all France is like to be in Armes. To give you advise of the estate of Marchandizes: as far as I understand, wines of Paris are worth 16. pound turnois le Tunne, Prunes are worth l. s. tur le C. Currants are worth rl. tur le C. Pepper is worth 15 s tur le li. Wheate in Beauss. is worth 30 s. tur the Bushel. Barly is at 16. s. tur the Bushel. Oates, Pease and Beanes, are worth 14. in Britaine. All kind of Fish is good cheape saue only Mackrell, which in all places are had in estimation, that whosoeuer can make trafique therein, may surely say Attollite Portas. Therefore I intend at this time therein to imploy some cash. Be assured I will doe nothing, wherein I shall not understand some gaine. That which I write vnto you, take care to keepe secret. And thus God prosper you, &c.

A Marchant writeth vnto his Factor.

After commendations, &c. Factor, it is now two yeares agoe since I sent thee to Barselone, a Citty of Cateloigne and at sundry times I haue sent vnto thee the valour of more then 36000. Crownes in diuers

uers sorts: and by thine account dilligently kept, I finde to haue receiued of thee but onely 20000. Crownes in change of Marchandize: afterwards to haue receiued of thée in argent about 10000. Crownes and of 8000. Crownes, I sée none account. True it is, that I haue some vnderstanding of the 4000. Crownes, which Supplicius Gallier oweth, but of the other 4000. which remaine, I cannot vnderstand any particularity: I haue sundry times required account of thée, howbeit thou turnest thy deafe eare towards mée, so that thou causest me not onely to haue great admiration, but also great suspition. Therefore sée that thou imploy thy selfe to gather vp that, and euery other account which thou hast of mine, and like a man of credit come thy way vnto Paris, for I haue determined not to trade any more vnto Barselone, where we haue but small gaines. God prosper thée, &c.

The answer of the Factor to the Marchant.

RIght worshipfull Sir, my duty being first to you remembred, &c. Your Letters of the vij. of August I haue receiued, whereby

whereby I vnderſtand the diſpoſition of your minde: Patience, wée haue here at this preſent a Gally of Gennes which will depart hence within theſe xiiij. dayes, I will take paſſage therein to Marſilles, and from thence (God to friend) I will incontinently come vnto you, and will bring with me all my bookes of accounts, by the which you ſhall conferre your reaſons and mine together. But in the meane time, ſomewhat to quiet your minde for the foure thouſand Crownes which you ſuſpect, within one yeare wée haue to recouer two thouſand Crownes of my Lord Iohn de Louch of Mouſnes, it is a yeare agoe ſince I did credit him with the ſaid ſumme, I haue of him ſufficient aſſurance, and for a thouſand fiue hundred Crownes, I haue herein ſundry expences for your affaires already diſburſed. I will expreſſe the whole vnto you by writing: bringing the particuler note of the Spaniſh ſilkes, that I ſent you this month of July laſt paſt, which were 53. péeces. And thus God proſper you, and proſper your affaires, &c.

One

One Cashier writeth vnto another.

AFter hearty commendations, &c. I wrote vnto you, the first of the last month, that vpon the sight thereof you should deliuer vnto Sir Sebastion Coison of Mousne, fiue thousand Ducates, for so much were assigned at our house: I pray you deliuer him the said summe, making good payment thereof, and send me the example of such writing. Haue in remembrance how you deliuer money vnto any: you know the seale that passeth betweene vs: I pray you in any wise send me the coppies of all the Bils of exchange, which you haue had from vs within these seuen Monthes, for heere is yet some discord. This sufficeth. God keepe you, &c.

One Cashier to another.

I Heartily commend mee vnto you, &c. because it is expedient to gratifie our friends: you shall deliuer vnto the bearer hereof named Dauid Barthom 8. hundred French crownes: and cause him onely there to giue good and sure pledge for the said summe. For so hath the same Dauid here promised vs to doe, giuing him fiue

monthes

monthes day of payment. I pray you take sufficient assurance, to the end that our goods be not lightly lost. It sufficeth to shew pleasure, you therefore fulfill the contents hereof. And thus fare you well, &c.

One friend writeth vnto another.

DEare and welbeloued friend, after most harty commendations vnto you and your good bedfellow, &c. The chiefest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the meu of armes, and aduentures by whom the poore people of Mousne doe sustaine inestimable damage. The Countrey is altogether desert and that which is also more pittifull is, that many worthy Maydens, are by them carryed away into other places, and some by force violated, as also are many mens Wiues both faire and honest: Consider you into what aboundance of teares they haue beene brought. O vnfortunate France: now flourishing in armes: is it possible that thy ancient vertue should be altogether extinguished? O my perfect friend, the eternall God moued me to send vnto your house at Bloys, Iane my wife,

and

and my daughter, out of so great perill. Yesterday from my Wife and from my Daughter I receiued comfortable Letters by the which I am plainely certified, that your bedfellow vseth vnto them all curtesie and gentlenesse. O the eternall God graunt me life, to the end, that if not in all, yet at the least in part, I may render some recompence vnto the benefits from you receiued: for the which I am become a great debter vnto your goodnesse. And thus the eternall haue you all in his keeping, and send vs all a merry meeting, &c.

The answer of one friend vnto another.

WElbeloued friend, I heartily recommend me vnto you, wishing your health and prosperity, euen as mine owne, &c. Be well assured, that so long as I liue, my house and all that I haue, shall at all times be at your commaundment, & any of your friends, and that shall you manifestly know in processe of times. And would to God I might shew such fidelity, loue and charity towards you as at your house at Moulne you discouered vnto me and mine. Thankes be vnto God, was

make

make good cheare, but certainly I and my wife doe feele great anguish for the losse of your goods, which through our naturall amity we suppose to be our losse: the veration, which you sustaine by the hands of the Souldiers, whereof we haue vnderstanding by your Letters, God of his goodnes deliuer you from them, &c.

One friend writeth in another's behalfe.

ALthough (worthy Sir) I know, that it is not lawfull to mistrust your wisedome, in any thing appertaining vnto iustice: neuertheless, to satisfie the duty which I owe to this bearer, vnto whome (through the fidelity and affection that is betweene vs) I am bound to doe euen that, which I would doe, if it were for mine owne cause, I therefore beseech your worthines, that you will without delay, make a iust end of his sute. And so doing, I shall remaine alwaies bound vnto you, &c.

The answer vnto his friend.

WHat needeth, that you should write vnto mée, in the behalfe of him whom I equally loue as well as you?

So

So great are his vertues, that of euery man (of what estate soeuer hée be) hée is worthy to be beloued and defended. I beléeue through his great wisdome, hée will demaund me nothing, which shall be against the dignity of mine office: for which cause, and for the duty of Iustice, I am bound to administer vnto him, and euery one, fauourable and lawfull audience: But though there were no cause at all, yet thy ancient amity would constraine me to ayde and fauour him: for which cause bée well assured, that I will so vse the matter, that he shall plainly perceiue, that thy requests haue not béene brought in vaine, &c.

A man writeth vnto his aduersary.

Such is and hath béene the vncourteous, nay, altogether vnconstant and dishonest dealing to me wards, that thou deseruest not to be written vnto at all, but rather to be required with extremity of Law: For notwithstanding the great friendship and benefites, which sundry times thou hast receiued at my handes, yet still in the end thou shewest me one tricke or other of Legerdemaine, and that handled in such cunning sort, as (were I not

not wiser then you would wish mé) I should easily be ouertaken with a crooked measure. I perceiue very well a man had néede to haue Lynx his eyes, and Synons subtilty, that should deale with you, and all to little. Therefore I admonish thee that forthwith thou render vnto mé that which is my due, and neither séeke one deuice nor other to defraud or delay me, otherwise thou shalt shortly heare of me and that with all extremity, for thou shalt not play bob fole with me any longer, let other take it at thy handes that will, And thus I rest. Thine as thou vsest him, &c.

The answer of the aduersary.

SIr, if you be short, a fig for you. And as for my dealing to you wards, it is and hath beene as good, or better then yours vnto me: and whether you had written vnto me or no; I had not forced. And for any friendship or benefit that I haue receiued at thy handes, a man may buy asmuch at Billingsgate for a box on the eare, but to the matter: You charge me with tricks of Legerdemain, I would thou shouldst well it wote I vse no such fashions, neither hast thou any cause so to write vnto me, if thou wert as wise as thou wénest thy selfe to be:

be: but in so saying, thou shewest not only thine owne folly, but also thy dishonestie. Chop on with your Logicke, as long as you list, and dance in your masking geare vntill you be wearie. I think you dreamed of a drie Summer, or else haue learned Will Summers lesson, to write to a man for monie when you are in his debt, for by that time you and I haue reckoned aright, you shall finde that I owe you a new nothing to hang vpon your sleeue. And thus (as willing to answere your lewdnesse, as you were to write,) if I mete you in the morning, I will bid you good night.

Not thine, but this owne, &c.

To write vnto a Prince in a prisoners behalfe.

I Haue heeretofore continually knowne, and now at this present (more than euer) doe know, of what force true amitie and friendship is, the which constraineth a man to be gentle and amiable, euen vnto the person whom he hateth, thereby to satisfie his friend that intreateth for him: therfore knowing the fauour which your highnesse beareth vnto me, I doubt not to request you in the behalfe of Cleophas Orillat,

who although through his crimes, he deserued to receiue no pardon, yet because William Ardiler, of whom I haue receiued infinite pleasures, and am bound vnto him for euer (doth force me so hard by Letters and messages, and knoweth certainly what I can doe with your Maiesty) that there should bee no damage done, neither to his person nor goods, I therefore most humbly beseech you, for the inestimable loue that I beare vnto you, that he may plainly perceiue of what force and strength that goodnes of yours is towards me, and so trust at this present to make experience of the great affection, which is betwixt vs, through our ancient and singular loue, &c.

The answer of the Prince declaring the demaund to be vnhoneſt.

ALthough I haue in times past had perfect intelligence and knowledge, what thing friendship and good will hath beene and is, so that the demaund of a friend ought to bee satisfied, especiall when it is iust: yet neuertheleſſe it ought alwayes to be foreſeene, that the demaund bee honeſt and friendly: for if the demand be made against true iuſtice and honeſt life,

life, it is needfull many times to leaue the good will, least we faile of iuſtice: otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to doe euill. I vnderſtand your Letter, by the which you pray me that I would grant to releaſe your friend out of captiuity, not peraduenture conſidering the great crimes and outragious exceſſe by him committed, the which is ſo great and abhominable, that he deſerueth not death in his perſon onely, but alſo therewith cruell torments, whereof I am ſorry, for the mutuall affection that is betwéen vs: becauſe I cannot of mine honour in this caſe pleaſure you. Though your demaund be not lawfull nor honeſt, yet loue and friendſhip moueth you to demaund and to ſpeake for that, which all Law denyeth. And for that malefactors are to bée puniſhed, the good to be exalted, and ſafely to goe abroad in the world, I pray you, though I doe not ſatisfie your demaund, yet at this time haue me excuſed, becauſe iuſtice doth force me to deny that requeſt, &c.

The excuse for that the demaund was against iustice.

I Consider, that many times the loue and affection of one friend vnto another, harmeth the conscience, and suffereth it not to discerne the truth of reason and Iustice: but when we behold the estate of men who by their crimes haue deserued all kindes of punishments, then it is needfull that iustice take place, thereby to giue example to other men from liuing euill: notwithstanding, I haue done the dutie which belongeth vnto a friend. And although that with small consideration and wisedome, I intreated for Cleophas, yet I beseech your Maiestie to excuse and pardon me, not so much for mine ignorance, as for the loue that I beare vnto my friend, writing in the behalfe of that transgressor of true iustice, as plainely your prudence expresseth vnto me, the which may be an excuse of my vnworthy demaund, &c.

To aide thy friend being in prison for debt.

I Thanke God, for that I neuer requested any thing of your Lordship, which you granted me not, and now I yet hope to obtaine

obtaine this, the which is a worke of pitty. Within these few daies was imprisoned Iames Barre, my perfect friend, who is in so much extremitie, that it is scarce able to be expressed, and hath a great sorte of children, for whom he laboureth both day and night to get bread to sustaine them: but now being absent, your Lordship may consider how his pittifull family should liue: wherefore I humbly beseech you, that you would both for the loue of God, and also for my sake, open your eares vnto my request, and giue him some day of payment, in such sort, that the poore man may be deliuered out of prison, to comfort and releeue his poore family, the which cannot be in greater calamity, plaint and miserie. And thus hauing sundrie times receiued benefites from your Honor, I presently am bold by too great presumption, to haue recourse vnto you, tenderly beseeching you, that you would vouchsafe to deliuer him out of prison. This doing I shall receiue a singular pleasure from your wisedome, and shall pray for the continuall preseruation of you and all yours, &c.

To shew thy selfe sorrowfull for the misfortune of thy friend.

WE ought alwayes to participate with our friend of euery fortune that happeneth vnto them. Hauing therefore within these fewe dayes haue vnderstanding, that you were robbed, I receiue such displeasure and griefe, as of duty ought euery good and perfect friend one for another. But because I know, that it is not needfull to comfort them, which are of themselues by wisedome comforted, I will not inlarge any further, but onely desire you to haue patience in such misfortune, as requireth your singular prudence: Whereunto I commit you, &c.

The exhortation of a Captaine vnto his Souldiers.

ALthough nature alwayes appointeth some puissant person, for necessary occasion to gouerne the subiect people in due obseruance of order: yet since the time that I haue bene amongst you in the administration of warfare, I doe not esteeme my selfe your superior, but equall: for that no exercise hath more neede of skill and counsell, then warfare. You therefore my

my ſouereigne Souldiers, inforce your ſelues with all louing diligence, to ſubdue and bring downe theſe barbarous people, not ſo furious as peruerſe, at all times and in all places, our great enemies. For which occaſion in this warre, ſhew your ſelues not onely friends and defenders of our King, but alſo tutors and carefull prouiders for your ſelues, and preſeruers of your wiues, children, and goods, &c.

To demaund entertainment of a great Captaine.

COuragious Captaine, the celebrated renowne of wiſedome, prudence, honeſty, and vertue in chiualry, wonderfully exerciſed in your Lordſhip in our time, doe inuite and prouoke me to appeale vnto your preſence, offering thereunto my whole ſeruice, ready at all times and in all places. Many men of great fame in warfare, are at this preſent of me very well knowne, of all which none of them in heart counſell, manhood, nor prudence, may bee compared vnto your excellency: therefore all the true champions of France and other men of Armes are deſirous to ſubmit themſelues to your Lordſhip: and amongſt

which number, as one of the meanest, I humbly request to be admitted, &c.

To excuse thy selfe for being negligent in writing vnto thy friend.

IF in times past I haue not written vnto you, as my dutie was, it hath béene for the vrgent businesse and great affaires that letted me: yet therefore it is not, but that my whole trust and fidelity in euery kinde of thing hath alwayes remained in you: and especially, when I record with my selfe the singular loue which you haue alwaies shewed vnto mee in déedes and effectes. And because it is better to expresse some part of my dutie late than neuer, I am mooued to write vnto you these presents, that you may participate with mee of my profit and prosperity, as you haue heretofore of my hinderance, and aduersitie: ayding, counsailing, and fauouring me, more than euer I halfe deserued toward you, &c.

To put thy friend in remembrance of thy businesse.

ASured I am, that no negligence hath at any time kept you backe, from satisfying

tisfying of my demands, which through your humanity, you haue alway reputed to be your owne: and not onely the offer which you haue many times made vnto me, but also the experience which I haue had of you, doth bolden mee now to write vnto you. My vrgent businesse therefore together constraining mee, and knowing that no affaires of mine (for the loue and affection that you beare vnto me) shall be accounted troublesome vnto you, I now againe put you in remembrance of that, whereunto my businesse compelleth mee, hoping to be pleasured of you, as of him, in whom I fire my full trust and fidelitie in all things, and who also may dispose of me, as of a deere and perfect friend, &c.

To require aide at thy friends hand in time of poverty.

THe hope and fidelitie which I haue had in you, and the offer which many times, with an affectionate minde, you haue made vnto me, doeth comfort me, and moue me in this my businesse and necessitie, to haue recourse vnto you: being very certeine (for the humanity and affection that you beare vnto me) that your effects will

will be correspondent to your words, and that you will aide me with that which I shall demaund: which thing will be very acceptable vnto me, and which thing also you may easily grant me: for it lyeth aswell in your possibiltie to giue it, as in mine to aske it. And though the pouertie be great, wherein I finde my selfe at this present: yet doeth euery man know, that it is not by my falte, but by the impetuositie of Fortune, who casteth downe to ground each person whom she listeth: for sicknesses, debates, change of time, and a thousand contrarieties, (as euery man knoweth) haue throwne me downe so low, that henceforth with my vij. children, I haue more doubt for dying of hunger, than hope to liue, if your humanitie doe not succour me in this mine aduersitie. And thus I commit my selfe vnto your charitable pittie, &c.

To write vnto an Aduocate.

I Doubt not, but that your worship accounteth mee a negligent man, seeing that in a moneths space I haue not written vnto you: but certainely no occasion commeth vnto my memorie at this time more

more conuenient, than to reason by writing with a sage and gentle person, and one adorned with vertue: and thus understanding mine excuse, I trust you will be inclined to pardon me. But to the purpose, since your worship departed from vs, wee haue bene more pursued and molested in our processe before the Commissarie, (who arriued here the day after your departure,) then euer we were before time: we haue ben these iiij. sundrie dates sore troubled, because we had no man to speake for vs: and our aduerse partie had M. James Percuall, for his Councellor. But (not to be troublesome by ouerlong writing) the whole matter of the processe dependeth vntill your comming: therefore I pray you make spéedy returne, and addresse your writings orderly. Thus vnderstand you our troubles. One houre séemeth to me a whole yére vntill your worship come vnto vs. We haue found the last will and Testament of our Vncle deceased, which will make very much for our purpose. Wee waite for you here the wéeke after Easter, &c.

T.

To answer thy friend having praised thee.

YOur praise of speech is so finely adorned and so eloquent, that in verity vnto a man euen full of eloquence, it would be troublesome thereunto to make due and sufficient answere, therefore impossible vnto me full of barbarisme: But (peraduenture) I know not the loue and affection which you beare vnto me, for which cause although I haue not that, or nature of speech that were requisite, yet notwithstanding I will inforce my selfe for duties sake, (as also I trust to your contentment) to write you some part of an answere: to the end that you might rather blame me of insufficiencie, than of ingratitude or negligence. And therefore though I know my selfe to haue béene praised rather through your humanitie (for the singular loue that you beare vnto me) then for the merits of my vertues: yet neuertheleſſe, I cannot chuse but be glad and reioyce, to be praised of so prudent a person, and one adorned with such eloquence as you are; for your authority is so much in estimation, that not only men worthy, but also the vnworthy, it beautifieth and extolleth.

The

The replie vnto the same.

COnsidering with my selfe the small pnillance of my weake spirit, and with what authoritie of eloquence it were nedfull and necessarie to send you my letters: I am as it were astonied, and specially for the receite of your copious Epistles: but certainely I am not hee whom you haue said to be prudent and adorned with eloquence, for therein haue I imployed no labour: but assuredly, you are worthy to be called euen eloquence it selfe.

To shew thy selfe thankefull for a benefit receiued.

THough at this present through the contrariety of the time, I finde my self feeble in the giftes of Fortune, and that towards you I cannot vse that remuneration in effect which I ought: yet I trust you think that my good will is so great toward you, that I haue thereby fully satisfied to euery defalte of my vnfortunate fortune. And so remaine I assured, that through your accustomed humanity, you will accept my good will. But if euer fortune (who is mutable) doe returne her selfe towards me (as I attend her swéet dalliance) and put

put her prosperous sales to mine honest intent: there is not a man in the whole world that more largely shall dispose of me and all my possibilities, then shall your wisdome, &c.

The same after another manner.

IF God had shewed such favour to me, that I had bene sufficient to haue rewarded so many your benefites, as I fele my selfe able and desirous to render you infinite thankes, assuredly I would haue bene as readie to the satisfaction of the deed as of the good will: therefore as farre as extendeth at this present my ability, I minde not to be ungratefull unto you. And thus I thanke you for the same as much as if you had done mee the greatest and most singular benefite in the world, and offer my selfe alwaies unto you, in all that shall be possible for mée, &c.

Here endeth the third Booke.

The fourth Borke.

Containing sundry letters, belonging to loue, as well in Verse, as in Prose.

IT is not without cause (Lady Lucrese) that all the Inhabiters of this Cittie haue their eyes fixed to behold, regard, loue and praise thée, when of the one part they consider the great vertues wherwith thou art enriched, the good and honest manners, which adorne thée: and moreouer they haue in admiration thy wealth, and yet more thy nobilitie and vertue, surpassing all other thy parents. And when (besides) they consider on the other part, the great, singular, and incredible beautie which is in thée, they iudge within themselues that thou art a verie spectacle of natures

tures worke, and art not deceiued : for they view thy angelicall visage so faire and cleare, that it would lighten a firmament altogether cloudie : eyes bright, cleare and shining, like two starres, whose sweete aspects driue away all sorrow and sadnesse, and bring in place all ioy and pleasantnesse. The faire die of thy pleasant face, passeth all other liuely colours: thy large forehead, thy christall necke, thy corall lippes, thy golden haire, thy comely bodie, and other thy members so well proportioned, that I cannot desist nor abstaine from praising thée, in praising thee to loue thée : and in louing thée to honour thée. These causes, with many more, doe constraine me to loue thée : and though nobilitie, riches and youth be in me, and also that (thankes be vnto God) I am fortunate enough , yet much more fortunate should I bee if it would please thée to loue me. For (as for my part) I am determined not onely to loue, estéeme, and honour thée, but also to die for thée in thy necessitie, or at thy pleasure: and I assure thée, that both waking and sléeping, I haue no thought but of thée : and though some of my companions doe say, that I am happy,

happy, because in me are some small guifts of Fortune, and vertues: yet (these notwithstanding) I account my selfe vnfortunate, if I obtaine not thy fauour for the same, wherein resteth my onely hope. Turne therefore (if it please thée, my swéet Dame and gracious virgin) thy swéet eyes of humanity, and with clemency beholde thy humble seruitour. O what a thing is loue! now doe I know it by experience: and marualle not though the greatest Lordes and Ladies bée thereunto subiect: for many (willing to obey his commandement) are fallen into great inconueniences. Remember thée of Daphne and of Siringue, of which the one despising the loue of Phœbus, and the other of Pan cruelly ended their liues. Take thou héed of so doing, and rather follow Penelope, who vnto her louer obserued loyalty and liued notably. And to bée briefe, grant vnto my request, for in so doing, I promise thée to bée loyall, honest, and secret in the accomplishing of all thy desires.

Anaxartes pittifully writeth to Oriana.

I Beséech you (Madame) excuse my boldnesse, in taking in hand to discouer vnto

you the martyrdome that I suffer for your excellencie, which so much the more greeueth mée, for that I kéepe it close and couert: and notwithstanding the great reuerence that I beare vnto your Highnesse, yet such and so vehement is the force of loue to mée, that my senses can no longer resist, but must manifest the same vnto you, which is in such sort, that I (by meanes of the extreame violence thereof) cannot vtter it, saue onely that through it, I féele in my selfe (as it were in a little world) all the diuers passions and motions of the Elements. Alas, the continuall teares of my poore watérish eyes, doe rightly resemble the flowing flouds of the faire sea foame, and my sorrowfull déepe sighes doe flie as winde in the ayre, being moued by the heat of the fire hidden in my heart, the which without your pittie) shall turne all my body into drie earth and ashes, &c.

The gentle answere of Oriane to Anaxartes.

My Lord, as touching the ardent affection which you affirme to owe vnto mée: you shall pardon mée, if I

bée not already purposed to beléeue that thing whereof I may better Iudge hereafter by effect, then now by words (which are often and easily disguised) yet this notwithstanding, I suppose that Princesse fortunate, vnto whom God shall giue a Knight that aboundeth with so great vertue, as I estéeme any honor in you, according to the merite thereof.

The louer to his Lady after long absence.

ALas my Louer, the long absence of your person, hath giuen me so great passions and sorrowes, that had it not béene for feare of the gréeuous anguish that you would haue sustained thorough my death, I haue had bén buried long ago, and so depriued of the greatest gwdnesse that could haue chanced vnto me, that is, to inioy the sight of you. Ah, mine eyes, are not you to be blamed thus to draw (out by force of wéeping) the little humour wherewith my heauy heart doth nourish it selfe; considering my returne vnto her, for whose seruice onely my spirit is content to bee resident in this painefull heart? Yet though you should haue had no hope to sée her againe, yet haue you had

more goodnes (through the fauour that she hath shewed vnto you in times past) then euer you deserued. And further, you may be rightly assured, that so constant is her subtilty, that for any accident or chance that shall happen vnto her, shée (feeling in her heart my fidelity) cannot vary, and such is it, that I had farre rather dye a thousand deathes, then once to lose her good grace, &c.

A certaine Louer writeth vnto his Lady.

My Deare, sith the gentle Emperour of the firmament, with all his study (as plainely appeareth) hath vouchsafed to adorne you with heauenly and with royall behauiour: who then doubteth but that you are pleasant, pittifull, gentle and gracious? Certes none. And for that in your faire forehead and shining eyes, loue sheweth it selfe apparelled with liberality, therfore haue these thinges emboldened my halfe alone heart (now of long time linked vnto you with ardent sighes) to say with mazed minde, these fewe vnadorned wordes, which shall be the secret messengers of me your assured Seruitor: humbly thers-

therefore requesting you not to deny mée your swéete loue, whereupon continually cogitating both day and night, I am forced oftsoones to record and call vpon your pleasant and most delectable name, from which I expect comfortable succour. No more, but that I still attend to receiue from your clemency, gentle, fauourable and conuenient answer.

A Louer requesteth his Ladies loue.

COnsidering (my soueraigne ioy) the great vertues of nobility, beauty and courtesie, wherewith nature by superaboundant measure hath in such sort adorned you, that aboue all other terrestriall bodies, you are iudged by common voyce to obtaine the crowne and principality: and on the other side weying the want and insufficency of my former seruice towards you, my trembling hand is scarce able to holde my penne, neither dare my stammering tongue expresse that which the afflicted heart through ardent appetite desireth to manifest vnto you. Yet Loue (which aboue all animateth creatures) holdeth in his domination my

inflamed heart, doth so exceed, that it giueth me doubtfull boldnes to take in hand to open vnto you the secrets of my breast, which is to doe you to vnderstand, that euer sithens mine eyes did speculate and behold your great beautie, my heart hath remained so bound and intangled, that of his owne free will, it hath chosen to be included in your sweet prison. By reason whereof, and seeing the vexations and grieuous passions, of my languishing corpes, caused through the swift regard of your eyes, and augmented by the great eclipsation of your absence, I am constrained to employ and demand your aid and succour. And because you are shee, who onely and none other, may send remedy in this case. I therefore most humbly pray and request you, that euen as in all other vertues you are soueraigne, so likewise in this matter you would shew your selfe charitable and pittifull. And sith you are the cause of this so great and grieuous martyrdome, and that you onely may helpe, and remedie it, extend vnto me a perfect remedie, by sending a benigne answere, the which I most effectuously desire and attend.

The answere of his Lady.

My troubled thought so discordeth from your fond affection, that I can not maruell inough to imagine what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt mee of mine accustomed rest, through your abhominable letters, and wanton words. Your said letters (to the end that they should not come vnto the hands of another person) I haue receiued, and beholding the contents thereof, with great paine, could I bridell mine ire, and withhold my selfe from tearing them in pieces. But considering that such fault is not to be imputed vnto the letters, (which are insensible) but vnto the composer and writer of them, I therefore refrained my selfe from that purpose, willing to exercise that mine anger and rigor vpon the messenger; but likewise for report sake, I refrained, giuing him speciall charge, not thencefoorth to returne vnto me with any such message. And to the end you shall not presume to continue any longer in this suite: vnderstand yee, that I am not thee, vnto whome such abusiue Letters should be sent. I haue thought good

(contrary to my accustomed manner) to write vnto you at this present, that my spirit with much a doe can scarce abide to finish, through the great offence that it feeleth, certifying you that if you persevere any longer in this matter, you shall doe vnto me a most displeasant thing, and vnto your selfe shall purchase great and evident damage. Wherefore I pray you (for the avoyding of all these inconveniences, that you will condiscend vnto my request, and so doing, you shall doe me a singuler pleasure.

The reply of the Lover.

HAuing (my singuler Lady) receiued your hony swæt Letters, and then beholding, I finde my selfe in such a contrariety & discord, that my perplexed thought can finde no way nor meane to recreate it selfe. For of the one part considering the wise and sage wordes of your said letters, my heavy heart desired to bée it owne homicide, and of the other part viewing the thing which your white and pleasant handes had touched, so much ioy did abound in mé, that I could not refraine nor withdraw my gredy eyes from still behol-

beholding it, nor my reuiued tongue from often reading it. Yet, séing it much moyſtened with the flowing flod of my wéping eyes, and fearing thereby to hurt or teare it, I did moderate and bridle my ardent appetite, minding to beare it alwayes nigh vnto my heart, in ſigne of veneration and honour. By your ſaid Letters (my déere and onely Miſtreſſe) you blame me of preſumption in being ſo bolde to write vnto you. Certainely if you conſider well the manner, you ought not to impoſe that fault vnto me, but to attribute it vnto your exceſſiue beauty, worthineſſe and benignity, which euen at their firſt appearance, together with the ſwetneſſe of your gracious countenance, did ſo penetrate and enter into all my exteriour and interiour powers, and ſo aſſayled, hurt and wounded my afflicted heart, vnprouided of reſiſtance, that it not onely robbed and ſpoyled of all franke and frée liberty, but alſo in ſuch ſort ſubmitted and yoaked with all affection, fidelity, minde and thought, vnto the perpetuall contemplation of your excellency, that I am not able to ſeperate nor remoue it from the ſubiection and ſeruitude, ne yet to

reduce it to the former libertie. And for that you say you would haue rent my letters, and ill intreated the messenger, let the continuall torments which (for your sake) teare me in pieces, suffice to satisfie your ire, and not to staine your tender hands with crueltie: and touching, (that which is more grieuous and bitter vnto me) that you commaund me not to write vnto you any more, nor to continue my purpose: know (yee my déere) that like as it is impossible for any man to seperate from you your great beautie, euen so none other but death can take away or deminish my purpose and intent, but euery houre augmenting doth double it selfe, together with most grieuous anguish and sorrow: for reward and remedie whereof, I demaund none other recompence but onely that you graunt and permit me to be your loyall louer and seruitour.

A Louer writeth vnto his Lady.

TO expresse vnto thée (my déere) the inward griefes, the secret sorrowes, the pinching paines, that my poore oppressed heart pittifully indureth, my pen is altogether vnable. For euen as thy excellent vertue,

bertue, beautie, comlines, and curteſie farre ſurmounteth in my conceipt, that of all other humane creatures, ſo my pitious paſſions, both day and night are no whit inferiour, but farre aboue all thoſe of any other worldly wight. So excell not thy giftes, but as much exceede my griefes. Therefore (my ſweete) vouchſafe of thy ſouereigne clemencie, to graunt ſome ſpeedie remedie vnto the grieuous anguiſhes of my heauie heart: detract no time, but wey with thy ſelfe, the ſicker that the patient is, the more deadly that his diſeaſe is deemed, ſo much the more ſpeede ought the Phyſitian to make, ſo much the ſooner ought he to prouide and miniſter the medicine, leaſt comming too late, his labour be loſt. But what paineſull patient is hee that ſuſtaineth ſo troubleſome a ſtate as I poore ſoule doe, except thou vouchſafe to pittie me? For the partie patient being diſcomforted at one Phiſitians hand, may haue recourſe vnto another: whereas I diſcomforted at thy handes can haue recourſe vnto none, but ſtill languiſhing, muſt looke for a lothſome death. Conſider therefore my deare the extremitie of my caſe, and let not can-

ſred

cred cruelty corrupt so many golden gifts, but as thy beauty and comelinesse of body is, so let thy humanity also and clemency of minde: draw not (as the Prouerb saith) a leaden Sword out of a golden scabberd. And thus hoping to haue some spædy comfort at thy handes, vpon that hope I repose mée, till further opportunity.

A constant Louer doth expresse,
His griping griefes which still increase.

AS Troylus did neglect the trade,
of Louers skilfull law,
Vntill such time as Creside faire,
with fixed eyes he saw:
So I likewise tooke little keepe
of Loue within my brest,
Vntill I viewd the graces well,
which in you hidded rest.
And like as he with furious flames,
was forcibly annoy'd,
So I likewise through force of loue,
doe lacke that which he toy'd.
For now my restlesse minde doth raue,
that constant was of yore,
And sundry strange conceits doe cause
my griefe increase the more.
Thus far our fates I may compare,
in all alike to bee:
But would in sequel I might finde,
such fortune as did hee.

Then

Then shall I haue iust cause to ioy,
then shall my mirth abound,
Then shall I want no wished hap,
that may on earth be found.
Then shall my rauenings all rebate,
with constantnesse in place,
Then shall my strange conceits auoyde,
my griefe turn'd to solace:
But sith I want some such a friend,
as he of Pandor had,
who brought his purpose well about,
and made his minde full glad,
Therefore my selfe (in doubtfull hope,
poore soule) now forst am I,
My furious flames for to vnfolde,
and for redresse to cry,
To thee which art the onely stay,
of these my troubled vaines,
Of these my secret griping griefes,
of these such pinching paines:
Is long haue boyled in my brest,
where they supprest haue beene,
But now through force of flame burst out
and cannot bee kept in.
Much like is burning Ætna hill,
whose flashes neuer cease,
But boyling sore both night and day,
doe freshly still increase.
So fareth it likewise with me,
whose faithfull heart doth burne,
And oft with secret sighes and sobbes,
constrained is to mourne.
Therefore graunt grace, as Cresida
did vnto Troylus true:

For

For as he had her loue by right,
so thine to me is due.
Else shall I liuing daily die,
thus rest I in thy hands:
As thou shalt please at liberty,
or else in carefull bands. Finis.

One writes in earnest, or in iest,
As then shall like his lady best.

TO vant in verse dame Venus praise,
that finely featurd wight:
Or paint in prose the perfect points,
that hers are due by right,
To shew her glittering golden haire,
her forehead featly framed,
Her Christall eyes, like turtles true,
no blot that may be blamed,
Her prettie nose in order plast,
her comely cherry cheekes,
Her Iuory teeth, her coroll lips,
that each man loues and likes.
Her dimpled chin, her milke white neck,
her breasts as round as ball,
Her shoulders straight her folding armes,
her fingers fine and small,
Her prettie tender touching hands,
her waste as small as wand,
Her bellie soft her silken skin,
what would you vnderstand?
Her tender thighs, her bending knees,
her well proportioned legge,
Her prettie toes her inchbroad heele,
her foote scarce cracke an egge.
All those I say by penne to praise.

a needles worke it were,
If worthy wight to whom I write,
should hap be present there,
for she as farre doth Venus passe,
and Helen to of Troy,
As doth in strength the strongest man,
surmount the feebliest boy.
Well thus it is or else not so,
but as she is she resteth:
And he that thus commends her now
yee may not thinke he testeth. Finis

A lover pearst with Cupids bowe,
Thinkes long till he be rid from woe.
When sturdy storms & whirling winds
the waters wan doe tosse,
The silly ship is troubled sore,
in danger of his losse:
So in like case when Cupid hath
with dinting dart in hand:
Pierst through the hearts of lovers true
as all afast they stand,
Before his Godhead forced streight,
downe for to fall and yeeld.
No strugling strength may him withstand,
no buckler nor no shield.
This Cupid he this cruell God,
with fiery flaming dart,
Hath wounded me in every paine
and chiefly at the heart,
There doth the sting abide and stay,
there doth the shaft remaine:
All remedy is past I know,
to ease me of this paine:

Except

Except that thou to whom I write,
some comfort to me show:
For thou art onely she that may,
release me of this woe.
Thou onely art (and none but thou)
mine onely ioy, or griefe:
My happy state or great decay,
graunt therefore some reliefe.
Destroy not him whom well thou maist,
without thy losse preserue,
Shew faithfull constancy to him,
that mindeth not to swerue.
Vse nought but loue for loue,
and faith for faith againe:
That both together in great ioy,
and comfort may remaine.
Detract no time, consider well,
when paine doth me oppresse,
Ech houre thinke they for to be twaine,
till they haue found redresse.
And thus because my griefes increase,
I say my deare adue,
And pray to haue minde on him,
that vnto thee is true. Finis.

A secret Louer writes his will,
By story of Pigmalions skill.

I Rightly reade Pigmalion was
A cunning Caruer in his daies,
And therein most men did surpasse,
His worthy workes deserv'd due praise
Such was his skill to graue in stone,
The like to him was neuer none.

This

This cunning Caruer thought in minde,
Some passing peece so fine to fraune,
As worthy were to leaue behinde,
Whereby to winne immortall fame:
That men might say when he were gone
This Picture graued Pigmalion.

And for because his cunning great,
In euery point might well appeare,
A woman he would counterfet.
(Who of all creatures is most cleare:)
That worthy worke might well compare,
With worthy creature was his care.

Pigmalion passing paines did take,
To bring this womanish worke about,
Which so in Marble he did make,
That like was not the world throughout
Each point so perfect did appeare,
That naught but life then lacked there.

And to be briefe, it was so wrought,
That he himselfe inamored fell,
With this fine peece, and still he thought
She was aliue and loued him well,
And that she smiled with smirking lips,
Thus to and fro his fancie skips.

Full oft he kist, and brac'd also,
This marble maiden made of stone,
He set her at his table tho,
And gaue her meate but she would none:
The meat still in her mouth remaind,
Which thing Pigmalion greatly paind.

Yet fancies fond so fraught his head
With blinde delights of burning loue,
That he this stone laid in his bed,
And thence could not his minde remoouе
But oft in armes he gan her close,
Wolde companion I suppose.

If thus Pigmalion pinde away,
For loue of such a Marble stone:
What marueil then though I decay,
With pitious plaint, & grieuous grone?
That loue a liuely Lady bright,
Who hath dame natures points aright.

Oh would I might Pigmalions part
In some respects now fully play,
Her to imbrace that hath my heart,
And sometimes in my bed to lay:
I should finde better passtime sure,
Then poore Pigmalion could procure.

But (oh) I dare not burning brest,
Me lingring-loue, to her vnfold,
For feare of further dangers prest,
If that the same disdaine she should,
Therefore with Sisiphus I moue,
Thus rolling still the restlesse stone. Finis

A louer hath his Ladies heart,
And writes to her as is his part.

LIke as the valiant souldier stoute.
when conquest he hath won,
Reioyceth much (expulling doubt)
for such a deede so done.

Or as the shipman, when that he
the strugling stormes hath past,
Doth ioy in minde at length to see
the calme and gentle blast:
Or as the Merchant, when great toyle
and trauell he hath had,
In many a forraine countrie soyle,
at his returne is glad,
So I likewise whom Cupid sore,
hath wearied with his waire,
And tossed with his raging tore
of seaes, then make or mar:
Sith danger great, at length I haue
(the Gods I thanke therefore)
Attend the thing that I doe craue,
so now I ioy much more,
Then any of the foresaid staies,
and good cause is there why?
For if I had not found good Fates,
right well forsooth knew I,
My griefe had beene much more then theirs
with nothing lesse then death,
Or liuing else in deadly feares,
while I had ioyde this breath.
But sith that all my doubts are past,
I ioy, and ioy againe,
For that I haue obtained at last,
redresse of greatest paine.
And you deere dame to whome I write,
mine onely ioy and stay,
Be glad with me reuiue your spirit,
as well I trust you may.
For though the time be not yet come,
it is not long behinde.

Ere we shall ioy the totall summe,
and haue our wish'd minde.
Then shall be tride our truthfull hearts,
then shall our loue be showne,
Then shall be tride our lingring smarts,
then shall no griefe be knowne.
But in the meane time faithfully,
(as doth of right behoue,)
Let ech shew other constancie,
with stedfast fixed loue,
Let both our mindes together gree,
as though there were but one:
With both our hearts so fixed bee,
as can be better none.
Wherefore I doubt not (God I take)
to witnesse at this time,)
For I had rather life forsake,
then chance should such a crime.
The like I know in you doth rest,
and shall continue still,
As faithfully you haue exprest
your true loue and good will.
Thus rest I then my heart (my deare)
(who makes my ioyes excell:)
The Gods vs guide from doubting feare
and thus my deare farewell. Finis.

A louer sicke for very loue,
To pittie doth his Lady moue.
SIth God doth guide the course of man
directing all his wayes,
And ordereth euery liuing thing,
as his good will doth please.
We mortall men must needs submit,

our

our selues to Gods decree:
And look what fate shall please him send
therewith content to be,
Sometimes, by health & wealth he doth
declare his feruent loue,
And oft againe with sicknes great,
our vessels fraile doth proue,
And for example I my selfe
of late his hand haue felt:
But now at last most louingly,
with me againe hath delt.
Yea Atropos had almost cut
(my vitall threed asunder:
If that her sisters had not said
it should continue longer,
Yea, dreadfull death stood at the doore
and would haue stepped in:
If mighty Ioue, (who ruleth all)
had not contrary bin.
Thus haue I tost the toyling strife,
twixt lingring life and death,
Which almost had bereft from me,
this present vitall breath.
Then iudge nothing amisse (my deere)
ne let me blamed be:
Although indeed of many daies,
I haue not been with thee,
For sure thou hast beene still with mee,
and present in my minde:
Though feeble toynts & lacke of strength,
at home my corps assignd.
So that I could not come to thee,
as I would faine haue done:
And as I would by Gods good grace,

when

when I my health haue wonne.
But in the meane time this shall be,
the heartily to pray,
That if thou hast occasion for
to come or goe this way,
To take the paines to visite me,
with passions yet expreſt:
For sure thy presence will me ioy,
and purchase me great rest.
Thus being bolde now for to craue,
this fauour at thy hands,
With fingers faint I smith heere,
and still thy seruant stand. Finis.

A faithfull Louer feeling smart,
Doth nip his Lady false of heart.

LIke as the Crocadile,
that beast of cruell kinde,
Doth weepe and wayle and make great mone,
mans fences so to blinde:
And doth dissemble much,
with flattering false intent,
As though great loue, and friendship bee,
to him poore man she ment.
Vntill such time that shee,
haue caught him in her clawes:
But then (alas) with bloudy teeth,
she bits where is no cause.
So thou (deare Dame) hast done,
(or would that I hast) by mee:
Not forcing nor to hurt thy friend,
though no iust cause there bee.
May I not iustly say,
oh cruell Tyger than,

What

What meanest thou in raging wise,
to kill a faithfull man?
Is faithfull firmely fixt,
is promise perfect made,
Of thee (deere Dame) no more esteemd?
then cruell is thy trade.
Why shouldest thou destroy,
the heart that would thee well:
And after pleasant friendly wordes,
to shew thy selfe so fell?
How canst thou then excuse,
thy double dealing heart:
Sith vndeserued certainely,
thou caused me to smart.
But for thy fickle faith,
and promise broken so,
The Gods (no doubt) shall thee reward,
with pinching paine and woe.
Then shalt thou iustly feele,
how thou hast dealt with me:
And then also shall I reioyce,
thy punishment to see:
I reade how Harpelus,
faire Philida did pray,
But she with checking tants and mocks,
his purpose did gainesay.
The Gods regarding this,
tooke pitty on his case,
And punished her cruell fact,
within a little space.
Her heart was shortly set
on fire, with Corins loue,
Who passed not a pinne for her,
as she did plainely proue.

Whereby she pinde away,
the like may chance to you:
Or greater punishment (no doubt)
sith thou hast beene vntrue.
Thinke not therefore thou canst
vnpunished remaine,
For why? thy fault is worse then hers,
an hundred fold certaine.
Well, well, I say leaue off
thy cruell scoffing minde:
And practise not thy faith to be,
so false and so vnkinde,
Else shalt thou surely feele,
the force of Cupids bowe,
Whose arrowes haue not touche thee yet
as thou doest plainely shew.
And thus (deare Dame) adieu,
sith that thou art so strange:
For certainely I know right well,
that England is no Grange.
And now I will take holde,
vpon some stedfast stay:
Not tarying for the slippery Eele,
sith shee will needes away.
And as a burned Childe,
the Fire still doth dread:
So am I warned at the first,
hereafter to take heede.

FINIS.

A Table

A Table of the principall matters contained in this Booke.

The Contents of the first Booke.

Institutions how to inuite Epistles and Letters, &c. pa. 1.
Example of an Epistle of Doctrine. 13
Example of an Epistle mirth. ibid.
Example of an Epistle grauity. 14
The diuision of an Epistle or Letter. 15
The style or matter wherein the cause is specified. ib.
The second style wherein the cause is first, afterward the intent and then the conclusion. 17
The 3. style in this order the intent, the cause and the conclusion. 18
The 4. style in this order, the conclusion, the cause, and the intent. 19
Denyes the tyrant writeth to the Burgesses of Naples. 22
The answer in like manner and forme. 23
A letter written to ỹ King in fauour of one pretending the order of knighthood. 27
How to write in a mans behalfe for a ciuil cause. 30
The Example. 31
How to write in ones behalfe, for an offence or criminall cause. 33
The Example. 34
How to request the counsell of an aduocate. 35
The Example. 36
How to answer such a like matter. 38
The Example. ib.
How to thanke an aduocate for a cause by him conducted. 39
The Example. ib.
How to request a temporall benefite. 41
The Example. 42
How to answer granting a temporall benefit. 43
The Example. 44
How to giue thanks for a temporall gift receiued. 45
The Example. 46
How to write vnder the demonstratiue gender, in praise of some one. 50
The Example. 51
How to write vnder the demonstratiue gender blaming or dispraising another. 53
The Example, wherein a certaine man writeth to Cicero, touching the conspiracy of Cataline. 54
How to write by manner of

of complaint or lamentation, for an iniurie receiued. 56

The Example, wherein Appius writeth to Cesar, of iniurie doone him by Cicero. 57

How to write when one friend comforteth an other, in an iniury receiued. 59

The Example, wherin Cesar comforteth Appius touching the contents of the letters before written. ib.

How to write a letter of complaint for a misfortune: demaunding counsell or consolation. 61

The Example wherin a father lamenting the death of his sonne, writeth to a friend of his. ib.

How one friend should answer an other comforting him for his losse. 64

The Example, wherein one friend comforteth an other, for the death of his sonne. ibid.

How to write letters being in exile, vnder hope to obtaine restitution, aide, counsell or comfort. 67

The Example, wherein Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled. 68

How to comfort an friend in his exile. 70

The example, wherein Lentulus comforteth Cicero, who through the malice of Clodius, was exiled. 71

How to write expositiue Letters, certifying our knowledge in a matter. 73

The example wherein Cicero certifieth vnto the iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated, 74

How to certifie some newes lately happened. 75

The example, wherein one friend writeth to an other of newes at the court. 76

How to aduertise one of the conditions of another. 77

The example, wherein Cicero declareth vnto Cesar, the conditions of Appolonius Orator of Rhodes. 78

How to write a Prosiciat or congratulation for an office or dignity. 80

The example, wherein one friend reioyceth with an other, of the office that the

the King hath giuen him. 80

How to write letters reioycing of our friends health and safe returne. 82

The example wherein one friend reioyceth of an others recouery to health. ibid

Tow to exhort to vertue and good maniers. 83

The example wherein a friend exhorteth a young man to obtaine vertue. 84

How to dissuade our friend from reioycing vnaduisedly or foolishly. 86

The example, wherein Cicero dissuadeth Curio from reioycing that Cesar is made Emperor. 87

How to write Letters exhorting to lamentation. 89

The example, wherein Cicero exhorteth Plautus, to lament the oppression of the publike weale. ib.

How to dissuade from sorrow. 91

The example, wherein Brutus dissuadeth Martus Antonius, from sorrowing for the death of Cesar. 92

How to write inuective letters, reprehending either friend or foe, for some crime or negligence. 94

The example, wherein Cicero enuieth against Lucius Catalina, who conspired against the publike weale. 95

How to write repugning letters, either to friend or foe, for charging vs with a fault. 97

The example, wherein Lu. Catpurgeth himselfe to the Senate of Rome, for the crime of conspiracy, imposed against him by Cicero. 99

How to write inuective Epistles of contention, reprehending another forignorance in studie. 102

The example, wherein a certain Barber writeth to a Doctor of Physicke concerning his aduersarie a Chirurgion. 104

How to write a defence in a contention. 106

The example, wherein the Chirurgion defendeth himselfe to the Phisition against his aduersary the Barber. 107

How to write domesticall and familiar Letters or Epistles. 111

The example of a com-

mon-

mon stile in that case. 112
How to write other domesticall letters of familiar businesse. 113
The example, wherein one friend aduertiseth another of the suite that he hath recouered. 114
How to visite our friend with letters, not hauing any great matter to write. 115
The example of the stile in that case. 116
How to write of some small affaires, busines, or newes. 117
The example wherein one friend writeth to another of certaine small newes. 118
How to write Letters intaining some pleasant iests of our selues, besides ther matters. 119
The example wherein a Souldier writeth to his Captaine. 120
How to write Letters concerning merry iests or rants by some other. 122
The example, wherein Cicero iesteth with Valerius. ibid.
How to write letters giuing generall commission and charge of businesse or affaires. 123
The example, wherein Cicero cõmitteth to Scipio, his authority ouer all his busines in Rome. 124
How to write letters giuing particular commission for some affaires. 126
The example, wherein Appius constituteth Cicero to his receiuer in Sicilia.
How to write certaine mixed Letters. 128
The example, wherein Cicero writeth to Curio concerning his busines. 129
How to write Letters containing diuers and sundry matters. 130
The example, wherein Tully writeth to Pompilius of comforting, graue and domesticall matters. 131
How a Prince faithfully certifieth the worthy qualities of a man. 133
The example, wherein the duke of Venice certifieth the wisedome and science of G. T. 134
How a great Prince writeth of Peace or wars, &c. 135
The example, wherein the Emperour maketh peace with the King of Hungary. 136

How

How a noble man writeth Letters for the promotion of a man. 138

The example, wherein the County of Pauy writeth to the promotion of A. 139

How a Prince ecclesiasticall or temporall, writeth Letters forbidding a thing. 140

The example, wherein the Pope forbiddeth King Ferrand the building of a Castle. 141

The contents of the second Booke.

HErmolaus Barbarus writeth vnto George Merula. 144

Hermolaus Barbarus writeth to Angelus Politianus. 148

Marcilius Ficinus writeth vnto Angelus Politianus. 149

Politian, answereth vnto Marsilius Ficinus. 150

Innocent Pope, to Angelus Politianus. 151

Prince Luci, to the Lady Alastraxeres. 152

The answer of Alastraxeres to Prince Lucidor. 153

Innocent the viii. Pope to his welbeloued Sonne Laurentius de Medicis. 156

Angelus Politianus, to Innocent the viii. Pope, rendreth salutation. 157

Galduane to his fellow knights and Souldiers. 158

A certaine man writeth to a book-binder of Paris. 160

An Epistle of Angelus Politianus to Laurentius de Medicis his vncle, 162

Angelus Politianus to a certaine friend of his. 164

Politian to his friends. 165

Politian to an enuious person. ibid.

Politian to a slaunderer and detractor. 166

Politian to his friend Cesar carment. ibid.

Politian to Iames modest. 167

Politian to an vnconstant person. ibid.

Angelus Politianus, to Picus Mirandula. ibid.

Politian to a friend of his. ibid

Politian to a promisebreaker. 168

Politian to his friend: friend of his. ibid
169 In Epistle of Joannes
Politian to Picus mi= Picus Mirandula, to his
randula. ib. deare friend Jacobus An=
Politian to a certaine tiquarius. 170

The Contents of the third Booke.

A Father writeth vnto his Sonne. 172
The answer of the son vnto his Father. 178
The father writeth vn= to the sonne. 180
The sonne maketh an= swer to his father. 181
The wife writeth vnto her husband. 182
The answer of the hus= band vnto his wife. 184
A sister writeth vnto her brother. 185
The answer of the bro= ther vnto his sister. 187
Another writeth vnto her daughter. 188
The daughter maketh answer to her mother. 189
One Lord writeth vnto another. 190
The answer of one Lord vnto another. 192
A Gentleman writeth vnto a noble Captain. 193
The answer of the cap= tain vnto ỹ gentlemã. 194
One gentleman writeth vnto another. 195
The answer of one gen= tleman vnto another. 195
One merchant writeth vnto another. 196
The answer of one mer= chant vnto another. 197
A merchant writeth vn= to his factor. 198
The answer of the factor vnto the merchant. 199
One cashier writeth vn= to another. 201
One cashier vnto ano= ther. ibi.
One friend writeth vn= to another. 202
The answer of one friend vnto another. 203
One friend writeth in a mothers behalfe. 204
The answer vnto his friend. ibid.
A man writeth to his aduersary. 205
The answer of the ad= uersary. 206
To write vnto a Prince in a prisoners behalfe. 207
The answer of the prince declaring the demand to be vnhonest. 208
The excuse, for that the demand was against iu= stice,

ſtice. 210
To ayde thy friend being in priſon for debt. ib.
To ſhew thy ſelfe ſorowfull for the misfortune of thy friend. 212
The exhortation of a Captaine vnto his Souldiers. ib.
To demaund entertainment of a great Captaine. 213
To excuſe thy ſelfe for being negligent in writing vnto thy friend. 214
To put thy friend in remembrance of thy buſines. ibid.
To require ayde at thy friends hand in time of poverty. 215
To write vnto an aduocate, 216
To anſwer thy friend, hauing praiſed thee. 218
The reply vnto the ſame 219
To ſhew thy ſelfe thankfull for a benefite receiued. ib.
The ſame after another manner, 220

The contents of the fourth Booke.

EVrialus writeth vnto Lucretia. 221
Anaxartes pittifully writeth to Oriana, 223
The gentle anſwer of Oriana to Anaxartes. 224
The Louer to his Lady after long abſence. 225
A certaine Louer writeth his Lady. 226
A Louer requeſteth his Ladyes loue. 227
The anſwer of his Lady 229
The reply of the Louer, 230
A Louer writeth vnto his Lady. 232
A conſtant Louer doth expreſſe, &c. 234
One writes in earneſt or in teſt, &c. 236
A Louer pierced with Cupids bowe, &c. 237
A ſecret Louer writes his will, &c. 238
A Louer hath his Ladies heart &c. 240
A Louer ſicke for very loue, &c. 242
A faithfull Louer feeling ſmart. 244

FINIS.